World Call

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World Call

VOLUME XXIV FEBRUARY, 1942 No. 2

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Circulation Corner

New State World Call Secretaries

Alabama.—Mrs. Thomas J. Davis, Birmingham, Alabama, has recently been appointed World Call Secretary for her state. Mrs. Davis is a member of our Ensley Christian Church. Alabama has made a splendid record during the past year in WORLD CALL subscriptions, having increased from 389 in November, 1940 to 458 in November, 1941.

New Mexico and Southwest Texas.—Mrs. Mary Parker, member of First Church, El Paso, Texas, has accepted the office of World Call Secretary of the area of New Mexico and Southwest Texas. The goal in WORLD CALL subscriptions decided upon by this area is 200. This when achieved will mean a splendid increase.

Our best wishes for the success of the work they have undertaken go to Mrs. Davis and Mrs. Parker.

1941 Bound Volumes and Index

A bound volume of the 1941 issues of WORLD CALL may be purchased at the price of $3.00. This includes an index. A binder for personal copies of the magazine, may be purchased at a cost of $1.75, from the publication office of WORLD CALL.

Many churches and missionary organizations find it helpful to have a complete file of WORLD CALL in their libraries. Bound volumes provide a permanent record of the happenings of the past year as reported in WORLD CALL.

A complete index for the year may be obtained without cost simply by writing for it. Send requests to WORLD CALL, 222 Downey Avenue, Indianapolis, Indiana.

December is always one of WORLD CALL'S best months from the standpoint of subscriptions and receipts. Total receipts for Dec. 1941 amounted to $8,064.17, the largest amount received in a single month since Dec. 1936, when the total income was $328.77 larger.

The net paid circulation for Dec. 1941 was 40,031, the largest circulation since the 41,330 mark of Dec. 1926.

With the mailing of the December issue, Indiana again led the states with a circulation of 3,605; Texas was only 62 behind with a total of 3,543; Missouri was also over the 3,000 mark with 3,244 subscribers; and the combined figures of the two Californias (North—940, and South—2,346) totaled 3,286.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published by The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman, John H. Booth, Genevieve Brown, J. Eric Carlson, Mrs. R. A. Doan, Doyle Mullen, Virgil A. Sly, Harlie L. Smith, Mae Yoho Ward, Willard Wickizer. Space used by the Pension Fund is on a contractual basis.

Subscription price $1.25 per year, $2.00 for two years, net in advance; 15 cents per copy.

Five or more sent at one time—$1.00 each.
Eleven subscriptions sent at one time—$10.00.

Published monthly, September to June, Bi-monthly, July-August at 2700 Pine Street, St. Louis, Missouri. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879, authorized December 31, 1925. Acceptance for mailing at special rate of postage provided for in Paragraph 3, Section 525 P. L. & R., Act of February 28, 1925, authorized December 31, 1925.

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Publication Office, 2700 Pine Street, St. Louis, Missouri
Editorial and executive office, 222 Downey Avenue, Indianapolis, Indiana

All communications for the Editor should be addressed to 222 Downey Avenue, Indianapolis, Indiana.

Notices concerning change of address should be mailed to WORLD CALL, 222 Downey Avenue, Indianapolis, Indiana

In War or in Peace Let the People

"Enter Into His Gates With Thanksgiving and Into His Courts With Praise"

During the past fifty-three years the Board of Church Extension has helped to provide 3,078 churches with places of worship throughout the nation.

The funds of Church Extension now total $2,926,686.61. Loans from these funds to help build churches total more than $10,000,000.00, creating over thirty-three millions of dollars worth of church property.

Gifts to the Board on the annuity plan will help to carry this church building program, so essential in the life of our nation, to still greater heights.

NEW ANNUITY RATES

The annuity rate is determined by the age of the donor, or his survivor, in accordance with the following age schedule, effective Jan. 1, 1942:

30-39 years—2½%	60-64 years—5%
40-44 years—3%	65-69 years—5½%
45-49 years—3½%	70-74 years—6%
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The Threshold

Our Cover

The photograph reproduced on our cover page, that of the statue of "Christ's Blessing," is used by permission of Century Photos, Inc., 30 N. La Salle Street, Chicago, Ill.

"Good Homes"

"Good Homes" is the title of a new leaflet issued by the Commission on Marriage and the Home of the Federal Council of Churches. It includes findings from recent studies of marriage, suggestions for family and church cooperation, an outline of a worship program for the home, and some tested helps for the local church on family life. Copies may be secured from the Federal Council, 297 Fourth Ave., New York City, at 3 cents each or 50 cents a hundred.

"The State of the Church"

No man in America is more competent to write on "The State of the Church" than Doctor Henry Smith Leiper, American Secretary of the World Council of Churches in Process of Formation. Under this title Doctor Leiper begins this month in WORLD CALL a series of brief comments on the happenings of the church around the world.

Death of Distinguished Editor

One of America's best-known church editors, Doctor Paul S. Leinbach, died of a heart attack on December 7. Editor of the Evangelical and Reformed Church weekly paper, *The Messenger,* Doctor Leinbach had been engaged in the field of religious journalism since 1917. He was for ten years president of the Associated Church Press. He was a man in whom conviction, courage, kindliness and cultural breadth mingled without any suggestion of a clash.

Where to Write

Individuals interested in obtaining information concerning the *Chaplaincy* should address their inquiries to Carroll C. Roberts, c/o the 9th Street Christian Church, Washington, D. C. Inquiries regarding *conscientious objectors* and the support of this program should be sent to Dr. James A. Crain, Missions Building, Indianapolis, Indiana.

Friends to Bombed Areas

Subject to State Department approval, six drafted conscientious objectors enrolled in Civilian Public Service Camps will be sent shortly to England by the American Friends Service Committee. The men will rebuild bomb-damaged houses and construct shelters for evacuated families. They will be the first unit of relief workers selected for overseas duty from the 1500 conscientious objectors now engaged in non-military "work of national importance." All of the men are trained in practical skills.

Race Material Available

Religious leaders interested in securing up-to-date materials for addresses, programs, papers, and discussions are invited to write for "Twelve Million Negro Americans," a 24-page brochure just published by the Commission on Interracial Cooperation, with headquarters at 710 Standard Bldg., Atlanta, Ga.

Subtitled "Their Background, Progress and Present-Day Problems," this little volume treats of racial origins; African environment and culture; the Negro's contribution to American life and history; his progress in health, industry, business, education, and the arts; the major problems incident to his presence in this country; and the common fallacies and fears that complicate the situation. A request to the publishers, with enclosure of postage, will bring a copy to anyone interested.

In Extremis

AN AFFIRMATION FOR A TIME OF PERSONAL ANXIETY

IN Thee I can endure all things. I am delivered from the bondage of fear. I can face unafraid all sorrow, or loss, illness, death or calamity of any sort. I accept with joy and gratitude all escapes, and mercies, and good things which may be vouchsafed to me. I strive with all that is within me to avert suffering or evil; but having done all, I stand. Though all life's structures come tumbling down, yet are my feet on solid ground. Thou art my Rock. I can walk secure amidst the wrecks of time, knowing that in the economy of the ages, and through the mysteries of the spirit, Thou makest all things to work together for good to them that love Thee. Out of my darkness a great Light shineth. I am still, and know that Thou art God.

JAMES MYERS

Orphaned Missions

Doctor A. L. Warnshuis, American secretary of the International Missionary Council, reports that in round numbers a million and a half dollars have been given by churches in all parts of the world for the work of Orphaned Missions. Financial aid has gone to 120 missions, all of which were in distress because of war conditions. Contributions to this cause may be sent to the Council, 156 Fifth Ave., New York City.

UNIFIED PROMOTION DISCIPLES OF CHRIST

Emergency million FOR LIFE AND WORK

THE Emergency Million Fund continues to grow. The amount in cash and pledges as of January 13 was $252,502.10. Reports of the teams that have just entered the second period are not available for this issue of WORLD CALL. Word from the field tells of the success of this second approach despite the present war situation. The needs that called forth the Emergency Million have become intensified by the fact that our nation is at war.

* * * * *

The Emergency Million workers began their fieldwork on the second period January 4. The schedule has been changed somewhat to allow members of the teams to cover territory which has already had the initial approach. The schedule for this second period with the teams, aside from the state workers who will serve in their individual territories, is as follows:

TEXAS: *January 4—February 6*

Paul Preston, C. M. Yocum, George Oliver Taylor, Jessie Trout, Virgil Havens, Robin Cobble, Fred Hughes, Stella Tremaine, K. L. Bonham, C. W. Longman, James A. Crain, W. H. Edwards.

OREGON: *January 9—January 22*
WASHINGTON: *January 23—February 11*
IDAHO: *February 13—February 19*
MONTANA: *February 20—February 27*

Mrs. H. B. Marx, Dr. Royal J. Dye, Genevieve Brown, Mrs. W. G. Menzies, Mrs. Edna Gish (Oregon only), Mr. and Mrs. E. G. Boyer, Dr. Sukhnandan (Oregon and Wash.), Dr. Douglas Corpron, W. R. Holder, David Byerlee.

MISSOURI: *February 13—March 13*

W. T. Pearcy, Robert M. Hopkins, Mrs. Robert A. Doan, Jennie Fleming, Mr. and Mrs. Paul Andress, James A. Crain, Dr. P. D. Sukhnandan, W. C. Parry, Mabel Niedermeyer, C. H. Plopper, J. H. Stidham, F. E. Smith, Dr. Douglas Corpron.

Special work is being done in Illinois by Milo J. Smith, John Long and Tom Hill with state workers.

E. K. Higdon's team, which has been working in Ohio, Pennsylvania and New York, will spend the month of January in clean-up in those states, then enter Georgia February 13-26 and North Carolina, February 27–March 20. The team members will be as follows:

E. K. Higdon, Clifford Jope, Mrs. Mae Yoho Ward, S. S. Williams, W. H. Edwards, Dale Ellis, Veda Harrah, John Long, Faith McCracken.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* Mrs. O. S. Murphy, *National World Call Secretary*

Contributing Editors

C. E. Lemmon Mrs. W. F. Rothenburger Edgar DeWitt Jones James A. Crain Harlie L. Smith

VOLUME XXIV FEBRUARY, 1942 NUMBER 2

Tasks of Church in Time of War

WITH the involvement of the United States in war with the sudden attack on Pearl Harbor on December 7, American church people faced the immediate necessity of making a fresh appraisal of their responsibilities and obligations in their dual capacity as citizens of a nation and members of the universal church of Christ. Newspaper reports of church discussions, pulpit statements of principle and policy, and official church resolutions reveal not only the widespread recognition of the existence of a genuine problem, but also, in the main, the seriousness of purpose, the relative consideration and the wisdom with which the problem has been faced.

To two pronouncements WORLD CALL wishes to direct particular attention. One is "An Affirmation of Christian Faith for War Days," which was prepared by a committee from the Home and State Missions Planning Council and which we publish on page 25 of this issue. The other statement, which appears on page 24, is entitled, "A Message to Our Fellow Christians," and was issued by the Executive Committee of the Federal Council of Churches of Christ in America.

It is of more than passing interest to observe that these two statements from representative Christian groups meeting at the same time—one in New York and one in St. Louis—share marked similarities in their fundamental assumptions and in the spirit of which they partake. That the St. Louis group, made up exclusively of Disciples, should express themselves in accents akin to those used by the inter-church body would seem to enforce Thomas Campbell's affirmation that, despite differences, the church of Christ is "*essentially* one." Confronted with the need for immediate adjustment to the most perplexing situation of a generation, Disciples of Christ respond in very much the same manner as members of other Protestant churches.

As sincere, measured statements of men and women of Christian purposes, these two pronouncements—"A Message" and "An Affirmation"—merit the favorable consideration of other Christian people. And that is precisely the treatment WORLD CALL recommends for them. For all manner of local church groups and individual Christians to study these findings in the open-minded, inquiring spirit in which they were composed will add needed strength and spiritual reserve in a time of deep trial.

Maintaining a Free Pulpit

THAT there is today a wider and warmer acceptance of the ideal of the free pulpit than at any previous time can scarcely be denied. This desirable situation prevails principally for two reasons: first, because the average man in the pew *wants* it so—wants to feel that his preacher is saying that which under God he believes he *ought* to say; and second, because of the small number of Christian ministers who regard lightly the freedom of pulpit expression which is so generally acknowledged as their right and responsibility. The days ahead of us are days of peril for the free pulpit—peril arising from these two very elements which have helped make the pulpit free. There is the danger that the man in the pew, living under the stress and strain of war-time days, may become very much excited and censorious over what is or is not being said from the pulpit. And there is the danger that the voice from the pulpit shall itself become agitated, harsh, unbalanced, opinionated. Great care, consideration, restraint and sympathy should be exercised both by the man in the pew and his preacher. Only thus shall we be able to maintain and give added lustre to that priceless possession of the church—the free pulpit.

The Fellowship of the Church

IT IS not to belittle any other quality or possession of the Christian church to insist that its most widely appreciated and treasured attribute is the sense of fellowship which it begets and for which it stands. Across barriers of racial, national, social, cultural and economic distinction, the church of the centuries has gloried in an all-inclusive fellowship. And the church's hope for the world has been the realization of such a sense of fellowship among all of the diverse humanity of God.

War-times strike hard at the fellowship of the church in many ways; and we must be eternally vigilant lest this great Christian possession be exchanged for things trivial, petty, or even vicious. Within the church there will be individuals with sharp differences of opinion on matters which they regard as important and even vital. Conscience may lead one man in one direction, while another is impelled to follow an entirely different path. Only a hearty respect for the rights and opinions of others and a genuine sense of penitence and humility may at times enable members of a single congregation to maintain that distinctive fellowship which inheres in

the church of Christ. But it must be maintained! Likewise, it is important to recall that we belong to no small American ecclesiastical group, but to the church universal—to the church of the nations and of the ages, the church of Stephen and of Paul, of Savonarola and of Luther, of Martin Niemoeller and of Kagawa—to the church of Jesus Christ.

Quite naturally and rightfully American Disciples today are concerned as to their Christian representatives interned in other lands. We remember, too, the thousands of simple, kindly Japanese Christians and seek to "distinguish between the ruling clique in Japan with their Nazi collaborators in the background and the peace-loving, friendly people of Japan, thousands of whom have learned about Christ from us."* These we must keep in the fellowship of the church.

Demonstrating Religion's Reality

TO AMERICAN CHRISTIANS in these days there come unusual opportunities for demonstrating the reality of their professed Christian religion. Almost everywhere the tides of racial and national prejudice are rising, strong and swift. It is given to the individual either to go along with the tides, perhaps even adding to their unbridled fury, or to stand firmly against them on behalf of a fair deal for everyone. In almost every American community in which there is now to be found any considerable group of Italian, German, or Japanese extraction—especially Japanese—there are many evidences of the unhappy results of the tendency to heap upon a race retribution for the derelictions of certain leaders far removed both in distance and in sympathy from the victims of such ignorant and misguided "patriotism." Two days after the Pearl Harbor attack a hotel manager in Atlantic City pointed visitors to the smashed window of a hard-working, thrifty, respected merchant of Japanese birth, commenting upon the fact that the only reason the man was not an American citizen was that our law would not permit him to be. It is to the credit of the Federal Bureau of Investigation, responsible for anti-espionage action, that it has condemned such acts and has stated that which any informed person knows to be true—that the vast majority of Japanese in this country are a peace-loving, law-abiding folk. To be sure, there are exceptions, but the proper authorities may be trusted to cope with these. There is no place in American life for self-appointed "G-men."

Disavowing the Military Clique

NO PEOPLE in America were more greatly surprised and chagrined by the unannounced naval and aerial attacks upon American outposts in the Pacific than the leaders and people associated with the Christian work among Japanese on the west coast. The sincerity of some of their expressions of humiliation and deep sorrow is beyond question. And there is something beautifully pathetic about the gratitude with which some of them accept the slightest gesture of good will on the part of their American friends. As an illustration of what we mean we quote from a letter from a worker in the Japanese Christian Institute:

> I am very thankful for your sincere prayer and profound sympathy for us in such a terrible time. I deeply regret the miserable war was started. As a Japanese Christian I must ask God's forgiveness for the sins of Japan, which has started the fire of hell.
>
> I feel awfully sorry for those who lost their lives by being bombed. The most hateful crime is that of war. We Christians must pay for the crime of the ungodly world, as Christ has shown us the example by his cross. Personally I may meet some terrible suffering in the near future. If it is my cross, I will willingly accept it without any evil feeling against anybody. . . .

There is a wistful note of gratitude in the following excerpts from the letters of another Japanese Christian leader:

> All the American churches are rising to the situation to relieve our distress in this time of great need. The Los Angeles Church Federation is now in charge of our "family and relief" work through its social service bureau in cooperation with the local International Institute. All denominational headquarters have mobilized to meet our present need. The county Defense Council is also responding to our call most spontaneously, since the chairman is a "Y" worker returned from Japan where he has been for 20 years.
>
> It is very thoughtful of you to prepare a statement to the federal authorities on our behalf. We certainly need one in these uncertain days. . . . It should be of tremendous value should such occasion arise, although I hope and pray that no such occasion shall ever come on our way. In case such extreme occasion should come, please look after my family.

It is tragic that such people must suffer for the misdeeds of a group of mad militarists. We must seek to soften the blows that come to them.

Implications of Harlem Murders

THE Race Relations Department of the Federal Council of Churches does well to issue a statement as to the "Broader Implications of Recent Murders in Harlem." There is no tendency to make too little of the murders which were committed by Negro boys on the edge of this world's largest concentration of Negroes. Rather, they are seen as "symptoms of urban conditions of Negroes and of the relations between them and the white communities where they live."

Further, the statement calls attention to the need to focus publicity upon the fact that law-abiding, self-respecting Negroes are forced to live amidst "unfavorable conditions and in the face of vicious and lawless influences not only of their own section but that similar elements press in from other parts of the city."

Against all these odds struggle churches, schools, and social agencies. They know that housing conditions in such sections help breed crime. They know, too, as all should know, that economic discrimination means that little Negro "children are locked out day after day because both parents must leave home to meet the struggle for existence."

The statement calls for individual as well as group action to "do something about housing, about health, about education, about character development—all of which affect the intertwined lives of all of us."

These are, indeed, facts which belong to the consideration of Negro crime not only in Harlem, but elsewhere in this country—east, west, north, south.

*From a statement made on Dec. 14, 1941, to the Takoma Park (Md.) Christian Church by its pastor, E. R. Bryan.

Toward Calvary—1942

By W. A. MERRILL*

WHAT power will be released through the churches during this momentous period? Will the passion of our Lord reappear in his body, the church, during these tragic days? Will that passion be translated into power that will save the world from the destruction toward which it tends?

The true church of Christ is the reincarnation of the divine *Logos* by whom the worlds were made, which became flesh and tabernacled among us, and which was given to the disciples of Christ just as the Father gave to Christ.

To the church has been committed the word of reconciliation. To it has been given the gospel which is "the power of God unto salvation." Only through the church will this gospel be preached and its saving power mediated to lost souls in a lost world.

The word, "power," used by Paul in Romans 1:16, is the same word from which are derived the words, "dynamo," "dynamics," "dynamite." It indicates that the gospel of Christ is far more potent than "leaven" or a benign influence in the lives of men. It is divine energy which, when properly released, moves the very foundations of human character and of human civilizations. It raises that which relies upon it and shatters that upon which it falls.

The "gospel," however, in cold type or in measured, polished sentences from unimpassioned lips receives only passing notice of scholars and critics. But let it be again clothed in human flesh—give it ministering hands, feet that are swift to spread the gospel of peace and to go on missions of mercy, a tongue inspired by a loving heart which is aflame with a passion for lost souls, eyes that are moist with the blood-tears of Gethsemane, and a life made spotless by the blood of the cross—then it will again become "the power of God unto salvation."

The church—the dynamo—must be in direct, vital contact with the great source of divine power.

The spiritual enrichment of the church itself will be the first effect of this journey Toward Calvary. And spiritual enrichment of disciples and churches of Christ is the first and greatest essential to the release of saving power to lost souls in a lost world.

*Executive Secretary of the Oklahoma Christian Missionary Society.

The program materials for this period are the best that have yet been produced and released to the churches. But they—and all other plans, programs and materials—are only vehicles or media through which may be established a more vital contact with God, and through which may be transmitted the power received from God.

Materials have been sent to pastors, and by this time they and the other leaders of the churches should be familiar with them and the program. Many have completed advance planning, have secured supporting materials, and have taken the preliminary steps toward a worthy goal.

Now is the time to intensify the passion for Christ and his cause and to launch the program with courageous, consecrated enthusiasm.

The great sermon themes, the mid-week Steps Toward Calvary, the Daily Bible Readings and Personal Devotions are all designed to lead toward Calvary with Christ, that, being spiritually enriched by the Divine Presence, we may attract others to him who alone can save.

Of course the church board and Sunday school workers are already leading out with the pastor in this program of spiritual enrichment and evangelism.

But the whole church must get into it with all its heart. In this day when the world is at its worst, the church must be at its best. If the church is the only demonstration of what the Kingdom of God should be in the world, now as never before it needs to be demonstrating. If war can impede the progress of the church and turn back the hosts of the Lord, there is something wrong with our interpretation of Christianity and a serious lack of the spirit of Christ in his church. The whole church must follow, if not actually walk with, Christ toward Calvary with the same resolution with which "he steadfastly set his face to go to Jerusalem" and to Gethsemane and to Calvary. Every group and every individual in the church should be devoted to "this one thing" during this special season.

The laymen may find in this program a most effective means of using their consecrated talents individually and through such agencies as Laymen's Leagues, Brotherhoods, and men's classes. This is the first nation-wide program, since the launching of the Laymen's League movement, that deals directly with the

Toward Calvary—1942

The Toward Calvary—1942 program is a part of the Church Program Planning release for the missionary year 1941-42. It has been prepared by the Committee on Evangelism of the Home and State Missions Planning Council of Disciples of Christ for use by local churches during the pre-Easter season of 1942. The publication of the program materials is a contribution of the department of church development and evangelism of The United Christian Missionary Society, while the release and promotion of the program is being sponsored by the various state and provincial missionary societies.

The program covers the period from February 18 to Easter Sunday, April 5. Its objectives are two: that of providing spiritual enrichment to the membership of the church and that of winning the unchurched to Christ. The elements which make up the program are sufficiently varied as to insure a breadth of appeal, while its leadership requirements will challenge the resources of any congregation. We are convinced that any church which will use this program prayerfully and energetically will be signally blessed.

two fundamental objectives of the League. What an opportunity and challenge for the manhood of the church to unite in the greatest cause that ever appealed to men!

The mother-heart of womanhood is always responsive to the cry of suffering and need. Women are responding sacrificially to the calls of the Red Cross and the United Service Organizations. Surely the women of the church will respond to this call for sacrificial service which will help to relieve the hurt of the world and overcome the spirit of destruction that now rules in the heart of the nations. Every woman should join in this crusade for a warless world wherein dwell righteousness and peace.

And Christian Youth! Heroic, exuberant, though serious, Youth! Never was there a greater challenge to heroism or a greater opportunity to immortalize oneself than that which is presented in this call to march with Christ "Toward Calvary."

Christ calls his church today to lead the world out of the mire of carnality and the fog of uncertainty and delusion into a new world of peace and righteousness.

We may all be like the first disciples who followed Jesus toward Calvary—"amazed" and "afraid." But from this Calvary toward which we journey with him, the church will rise to more sublime heights than has ever yet been attained.

"And they were on the way, going up to Jerusalem;
and Jesus was going on before them: and they were amazed;
and they that followed were afraid.
And he took again the twelve, and began to tell them the things that were to happen unto him, saying,
Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes;
and they shall condemn him to death, and shall deliver him unto the Gentiles:
and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him;
and after three days he shall rise again."

—Mark 10:32-34.

Salesmanship

An Article on Selling Christianity to the World

By BESS SAMUEL AYRES*

IT MUST have been a dream; Salesman John B. Barnaby doesn't know to this day. It all happened one drowsy October afternoon when he was driving along in his car, rather blue because sales were not mounting as they should. He sold hardware and good hardware at that. Along with this, he was trying, as a layman, to sell the product Christianity to his little world. Sales sheets in this, too, were rather discouraging.

He slumped down in the seat of his car and wrinkled his brow in thought. Terribly sleepy all at once. Better draw up under that big tree ahead and snatch a little doze, then drive on home.

Guess he must have slept a long time and dreamed this experience, but really, it was more real than life. Anyway it did strange things to his sales sheet the next month.

He saw an odd little building with a sign in front that attracted his attention. "Interview Anyone Out of the Past." Going over, he found from the attendant that one could do just that. New invention; strange, strange, he thought.

"Get Paul for me," he asked rather timidly.

"Paul who?"

"Why, Paul of the New Testament—the follower of Jesus." He thought that since Paul had been an A1 salesman of Christianity he could help him.

Soon he heard a kindly voice say, "This is Paul; what do you wish, my son?"

"I want to talk to you about salesmanship, Paul. You men—Peter, Stephen, you and the others—somehow you had a higher percentage of sales than we do today. I am honestly trying to sell Christianity to my fellowmen; I am sincere. I believe in my product, but I am not succeeding very well. Can you give me any pointers?"

"Well," said Paul, "do you still have the true original product? Has it been adulterated or diluted? Are the original formulas of the old guide-book still being carried out?"

"Oh yes, to be sure. All the old ingredients, both Old and New Testament intact."

Paul was silent for a moment, then he said, "Hm-m. Do people still want and need such a product?"

"Certainly. The feeling of a need for religion seems to be instinctive. People who have never heard of the true God make one out of clay, ivory, stone, and give it God-like attributes. The more educated and civilized people construct elaborate systems of cults, engage in ritualistic ceremonies, take part in religious orgies—all in the name of religion."

"Do these strange cults last?"

"No. They flourish for a time, but die in a few months or years."

"Tell me, Salesman John, do *you* believe that Christianity is the true religion yourself? Do you believe that it is gaining and spreading over the world?"

"Yes, Paul, I do."

"If that is true—if it is spreading and is genuine, seems to me that you ought to have sold it to the

*Mrs. Ayres is a member of Oak Cliff Christian Church, Dallas, Texas.

whole world by now. You have had about 2000 years to do it. That ought to be long enough, shouldn't it?''

''We have taken it to all foreign countries, but not to all parts of each country.''

Paul asked, ''How about your home constituency?''

''Well—they have not bought it a hundred per cent. Thousands are unsupplied.''

''Queer,'' said Paul. ''If your product is good, and the people want it, and you have the salesmen—strange—very strange. Do the salesmen use it themselves?''

''Do they—oh, I see what you mean. You mean that if a man is selling Packards he must not ride around in a Chevrolet.''

''Yes,'' answered Paul. ''I mean laymen like you; practice the teachings personally. One of your salesmen, Kagawa, seems to be succeeding. He is straightforward, unafraid, and his own religious house is in perfect order. That is what makes for influence. Others who have influence practice the kind of life that they try to sell to others—simple, unpretentious, wholesome, and just.''

''Come to think about it, we don't all do that. We sometimes tell others to do things we don't do ourselves.''

''You must have the true salesman manner too,'' continued Paul. ''Look your customer right in the eye and talk convincingly. Jeremiah, Isaiah, Elisha, and all those of the older days did that. They did not fear death, unpopularity, or anything. They were not selling to make money, but because they were compelled from within to sell. They believed that they had the finest thing in the world, that humanity needed it, and they risked it all to sell it to them. Are you persecuted much these days?''

''No, very little. It is easy to be a Christian now. Meetings held openly. Singing that can be heard several blocks away—Bibles carried in plain view—no interference in this country. We worship as we please.''

Paul waited a moment then said, ''Son, I'm afraid it is all too easy and soft. Good salesmen have always been persecuted. The Master, the perfect salesman, was. He had a higher percentage of real sales than anyone else because his own life was pure and clean. He was the perfect example. He asked no one to do a thing that he was not doing himself. He said that we would all be persecuted.''

''Oh well,'' John protested, ''you, many of you, could talk with him directly—you had the advantage of us. No wonder you, Peter and all succeeded so well.''

''Yes, it's true, but you really have as much or more than we had. You have all the printed record—more in the Book than any of us had in person. Any difficulty that you have, you can find minute instructions in the rule book telling exactly how to proceed. Then too, you can communicate with him now.''

''You don't mean call him up as I'm calling you?''

''No, not that way but in another way equally as effective. You have a private line of prayer, always open—don't you believe in prayer?''

''Of course, but—but—''

''What more do you want, son? You have prayer, the Bible with its lives of former salesmen, his promise that he is with you until the end. If you are not making sales something else must be wrong. Do you put in as much time as we did?''

''The ministers and missionaries give all their time.''

''But I mean laymen like you—how much time for you?''

''Well, let me see. I work from 9 to 12 on Sunday morning and from 7 to 9 Wednesday night. Occasionally a few more hours.''

''Do you contribute to the fund for the—foreign missions—I believe you call it now—the fund for foreign salesmen?''

''Yes, indeed. Last year I gave $5 for that cause.''

''Do you have all the foreign salesmen you need?''

''No, almost all denominations have a waiting list, waiting for more money to be raised to send them.''

''Salesman John, how much did your new electric icebox cost?''

''$109.''

''And your car?''

''$549.''

''Your vacation trip?''

''About $110.''

''Son, maybe this thing you moderns call a budget needs adjusting.''

''Budget?''

''Yes. We old salesmen gave all—home, time, everything.''

''I see.''

''How about your attitude? Your enthusiasm? Do you burn with a fire to sell this product? Do you think of it night and day, yearn to sell it? Is it the major thing in your life?''

''I thought so before talking to you; now, I doubt it.''

''Son, go home. Read your guidebook, your prospectus, the Bible. Pray much. Put your own house in perfect order. Study the Great Teacher's methods. You have the makings of a great salesman. Have faith, hope, trust and pray. Don't be discouraged. Why, I remember that several times Peter—sometimes his sales went down too—but the Master knew that at heart he was sincere—and he was. He finally became one of the best of us all. I believe in you and he does too. He will help you if you ask him.''

''Thank you, Paul. I believe you are right. I begin to see the light. I'll do as you say.''

''Great things are not done in a day, but in the end all things work for good. He has said, 'And lo I am with you—' Keep the faith, and all will be well.''

Salesman John left in a daze, drove away thoughtfully, realizing that at last he was on the right track and would succeed in a greater way. He squared his shoulders, a brighter look appeared in his eyes. He went forward confident and unafraid. Whether it was a dream or not, he doesn't care. Dreams can have influence as well as realities—in so doing, they become realities.

Proceed With Courage

By LESLIE BATES MOSS*

This is one of a series of articles on the relief work of the churches. The presentation of these articles is sponsored by the Committee of Foreign Relief Appeals in the Churches, 297 Fourth Avenue, New York City. Churches or individuals may send contributions direct to the Committee or to the International Convention Relief Committee, Box 36, Irvington Station, Indianapolis, Ind.

RECENTLY when traveling I came to a barrier in the road with a sign upon it. How well we know those words I found staring at me: "Road under Construction. Proceed with Caution." As I guided my car through the mud and over the bumps of the construction, another idea took form in my mind. How like our world situation this was. The highway of our human relations is all ploughed up. Shell holes and tools of war make the going on that road well-nigh impossible. But, for travelers on this world highway a note of encouragement would be more appropriate than one of caution. Yes, we need someone to erect signs like this: "Humanity under Construction. Proceed with Courage."

Above my desk hangs a map of the world. Again and again I look at the outline of that vast mass of land which stretches from Portugal on the west across Europe and Russia to the Bering Straits. It covers more than half the circumference of the world. Just south of it lies that giant continent of Africa. And on the other side of the hemisphere there appears Australia. Those great areas contain at least three-quarters of the world's population. And when we realize what is going on over there we might almost say they contain 99 per cent of the world's misery. Added to the customary hunger and evils which afflict many of these peoples is the overwhelming burden of war.

But back of this picture of whole nations locked in titanic struggle, let us never lose sight of individual men, women and suffering children. These are human beings just like ourselves. They have found themselves caught by forces beyond their control. Gradually there has come upon them acute hunger. Disease frequently follows, especially in the case of emaciated children. And when you face the cold of winter without heat or adequate clothes, and your body is slowly starving, there comes also a bleakness of the mind which is almost worse. How, in spite of this, can we say to the world, "Proceed With Courage"?

If humanity is not to be engulfed in a black night of despair, it will be because the Christian church sounds this note of courage. There is no song of birds which can deliver men from the depths of this depression. Some dramatic yet convincing power to bring fresh courage is desperately needed. The Christian church is able to strike the note which will lift men's hearts once more.

To Whom Can the Church Bring Aid?

Here is a little missionary family in the heart of Africa. The children are crying from sheer hunger. Years ago this family set forth from France to bring the Good News to the Africans. But today the Christians in France can no longer send them support. They cannot even go home to the miserable existence of France. They can only pray to God and depend upon American Christians for the very food to keep their bodies alive. There are twenty-five hundred more like them from Germany, Holland, Scandinavia, and other lands. You will find them in the Dutch East Indies, Africa, India, China, and other places. Through the agency of the International Missionary Council, the Christian church can give them life. So it is within our power to say to that wonderful band, "Proceed With Courage."

Look at that rapidly growing host of men in the prisoner-of-war camps. They are concentrated in Canada, England, Europe, Africa, and even in India. Within the barbed wire are at least four million of the flower of European manhood. Shopkeepers and day-laborers, yes. Also doctors, lawyers, teachers, scientists, and even ministers. Their captivity enforces idleness and shuts them off from knowledge of events outside. But Christian courage can penetrate those barbed wire enclosures! The War Prisoners' Aid of the Y.M.C.A. and the American Bible Society too have avenues of access. Materials for study, for useful activity, for recreation and for worship enable the prisoners under guidance to carry on their own activities. Thus by support for these agencies we can say to these lonely four million, "Proceed With Courage."

Civilians are getting an awful series of jolts in these wars. Women and girls are having to undertake the most grueling tasks. Nerve-stretching becomes part of the daily round. Their homes are bombed out and their families broken and hurt. The necessities or accidents of war separate families. They take up un-

(*Continued on page* 10.)

*Doctor Moss is the executive director of the Committee on Foreign Relief Appeals in the Churches, 297 Fourth Avenue, New York City.

The War Prisoner Speaks—What Does He Say?

By JOHN E. MANLEY*

This is one of a series of articles on the relief work of the churches. The presentation of these articles is sponsored by the Committee on Foreign Relief Appeals in the Churches, 297 Fourth Avenue, New York City. Churches or individuals may send contributions direct to the Committee or to the International Convention Relief Committee, Box 36, Irvington Station, Indianapolis, Ind.

"We must keep our hands busy!"

HANDICRAFT materials furnish an outlet for a man's personality, and to a prisoner handicraft work is doubly valuable for the therapy of mind and body. Many prisoners learn new uses for the hands. "The French officers gave an exhibition of things they had painted and carved," an American Y.M.C.A. worker writes from a prison camp in Germany. "What amazing work man can do if he takes time. Most of us have forgotten that our hands could do something else than hold a fork, steer a car, or peck at a typewriter. . . ." Some study new trades, even though already the masters of others. It helps to keep them occupied and, they reason, the chances of finding work may be greater when the war is over.

"We need action!"

Action is one of the indispensable safeguards of health—mental and physical. Cut off from all the normal interests and activities of life, physical deterioration is a constant menace to the prisoner of war. If he is ever to return to civilian life in his homeland, fit for any kind of public or private duty, he must win his battle for health. Physical activity, recreation, wholesome preoccupation, are absolutely essential. Governments at war cannot provide and direct such programs. They do, however, recognize their importance and have invited the Y.M.C.A. to render this needed service.

To meet the appeal for action the Y.M.C.A. has rushed thousands of pieces of athletic and recreational equipment to prison camps: basketballs, volley balls, boxing gloves, tennis racquets, cricket sets, chess, checkers. The traveling "Y" secretary visits the camps, enlists the qualified directors from the ranks of the prisoners, provides the equipment, and goes his way, knowing that only occasionally will further assistance be required from him.

"We want to prepare for the future!"

Prisoners are often haunted by the fear they may not be able to adjust to civilized life again, even if they are fortunate enough to get back home. Will the old jobs or professions be open to them? Or if they are, will the skill or knowledge essential to the task have been lost?

To enable prisoners to prepare for their release when peace comes, to keep their minds fresh and alert, to aid the men in benefiting from enforced leisure, the Y.M.C.A. has helped them establish "prison camp universities." Books, writing material and other essential supplies have been provided. In these prison camp schools, illiterate prisoners learn to read and write. Prisoners serve as instructors. "We have almost a university atmosphere," a prisoner writes.

An outdoor worship in a prison camp in Europe

"We want beauty in our lives!"

Music, art, literature—the things we take for granted—are all denied the "Barbed Wire Legion." The Association provides musical instruments, drawing and painting supplies, a wide variety of books. "Music is a wonderful way to forget the barriers between us and our homes," a prisoner writes. "Thanks to the Y.M.C.A. there are instruments for an excellent orchestra. It is astonishing how many will wait hours in a queue for tickets to a concert. . . ."

In these, and in scores of other less tangible ways, the Young Men's Christian Association is helping these youthful prisoners achieve the purpose of the Great Leader, "I came that you might have life and have it more abundantly."

"We want to pray!"

"Many captives find an unexpected solace in religion," a prisoner says. The Y.M.C.A., with the assistance of the churches, helps all prisoners worship according to their particular desires. The men are provided with religious literature, Bibles, hymnals, crucifixes, prayer cloths, Korans, ikons. . . The Chaplaincy Committee of the World Council of Churches, cooperating with the Y.M.C.A., supplies chaplains from neutral countries wherever possible to do so. At one camp where $100 had been provided, the prisoners voted that it should be used in fitting up a room for use as a place of worship.

"Soldiers out of luck"

In the world today there are over 4,000,000 men in the Barbed Wire Legion. They are the "soldiers out of luck" who have been taken prisoner. For the most part they are not professional soldiers, they are the

*Executive Director, War Prisoners' Aid Committee of the Y.M.C.A.

thousand-and-one different types of men who go to make up humanity. They are fathers, brothers, husbands, sweethearts. They are doctors, merchants, teachers, clerks, common laborers, peasants and scientists. They are just ordinary folk dressed up in uniforms. That is why imprisonment is so difficult for them.

It does not matter how these young men came to be prisoners, whether they are infantrymen captured in the heat of battle, aviators shot down behind the enemy lines, seamen captured when their ships were sunk or commandeered, or aliens, including several thousand women, interned in foreign countries. Once they see the "closing of a heavy gate" they all face the same bleak prospects as prisoners.

Because most of the prisoners of war are young men, the Young Men's Christian Association has gone to their aid, just as the Association has sought to meet the needs of young men the world over since it was founded nearly a century ago.

The principal governments and important world agencies have asked the Y.M.C.A. to undertake work with prisoners of war, because the Association's experience during 1914-1918 when it served 6,000,000 war prisoners in twenty-eight countries has prepared it to aid the millions of young men now held as war prisoners. Because it is an inter-confessional, international, and non-political world-wide organization, the Young Men's Christian Association has the confidence of trusted leaders in all the nations at war.

This prisoner of war service is conducted by the World's Alliance of the Young Men's Christian Associations, of which Dr. John R. Mott is President and Tracy Strong, General Secretary. The headquarters are at Geneva, Switzerland. In the United States the required funds are being raised by the War Prisoners' Aid Committee, 347 Madison Avenue, New York City.

"Christ Has No Hands But Yours."

Proceed With Courage

(*Continued from page* 8.)

accustomed tasks with cheerfulness and vim. But the perpetual strain makes ragged nerves. For these the Y.W.C.A. through its manifold services is carrying from you the message "Proceed With Courage."

Little children may have some consideration given them in the food-rationing systems of Europe, but they don't know it! It has been reliably reported that already the rationing in all Europe is more stringent than in the last war. The American Friends Service Committee is standing in the place of parents to thousands of orphaned children and those whose parents can no longer give them care. Fifty thousand such children a day in unoccupied France are given some supplementary feeding of milk, or chocolate, or rice, or soup. Where needed they may receive vitamins if they are available. How appealing an opportunity to help say to such wistful, helpless ones, "Proceed With Courage."

Turn your mind to the thousands of church congregations in Europe whose buildings have been destroyed by bombs. War has scattered the members far and wide. Economic disaster has come upon those who remain. Restrictions of government hamper the preaching of Christian truth. Through the channels of the Central Bureau for the Relief of European Churches a helping hand is being extended in numberless cases. By devious routes reports come back that this help has arrived in time. It is convincing evidence to them that we mean: "Proceed With Courage."

If you have ever traveled abroad you know something of the baffled feeling of visiting a foreign land in which the people and the language are strange to you. Put behind that experience the fear which fills thousands of those who are fleeing from religious persecution today. They turn to South America, China, Africa, and to our own country. In most cases they have been stripped of all their well-loved possessions. Where and how shall they ever have a chance to support themselves again? is their constant wonder. So the church can say especially to the Christians among them, "Proceed With Courage." The American Committee for Christian Refugees opens to us the door to their need.

What a heroic struggle the Chinese have been putting up. We have felt our pulses stir as we have read of their magnificent efforts. Fifty million people have been rudely rooted out of their old and cherished ways. The steady persistent work of our missionaries living alongside them in these upsets has been bringing a message of courage. Food, medicine and work have been given freely as long as funds were available. More than a million dollars has been sent by the Church Committee for China Relief in the last three years. And in 268 mission centers its message has been amplified for the future, "Proceed With Courage."

How Can We Say "Courage"?

This is a very brief series of pictures of what the Christian church is doing to convey the message "Proceed With Courage." In coming months there will appear in these columns more detailed accounts of the magnificent work these eight Christian agencies are doing. These statements will be brief and interesting. They will give a fresh idea of how the church can really build courage among those who are in despair.

But do not forget that that message can only reach those in need if you have a share in sending it. Christ has no hands but yours with which his ministry can come to the suffering ones. He depends on you. The churches have designated these eight agencies in this emergency to bear this special message of courage. Your church will gladly cooperate in seeing that your gifts are translated as your share of this inspiring message.

Give up something you like very much. Go without a meal once a week. Stay at home some night instead of going to the movies. There are many modest ways in which you can give to these agencies and help send that message of courage. These eight agencies need two million dollars this year from the Christian churches of the United States. Won't you provide a substantial share? It depends on your help whether Christ shall be able to say to those who suffer, "Proceed With Courage."

"Christ Has No Hands But Yours."

Evangelism in Central India

By DONALD A. McGAVRAN*

WE HAVE just completed a good evangelistic month (October) in the Takhatpur area with 31 baptisms, one a day. That is the best month yet. Baptisms do not come easily in the midst of Hinduism. With what searchings of heart do these decisions to abandon the ancestral faith and accept Christ come!

The other night as I took the confession of a good, hard working man and his sweet little wife, the man's mother stood near by, pouring out abuse on the pair, telling them never to set foot in her house again, and railing on me as one who was breaking up families and leading people astray.

Group at Takhatpur Leper Home

Another time a man's baptism was accompanied by loud wailing on the part of his thirty-year-old daughter. She cried as if her heart would break. She stopped the baptism with her piercing screams. Finally after waiting patiently there waist deep in the river for the noise to stop, I called aloud to the crowd on the bank, saying, "That is not a woman crying. That is Satan, who has gone into that woman and is crying because his victims are being released. Stop crying, Satan." The wailing stopped as if cut off with a pair of shears and the baptisms proceeded in a notable calm. And, of course, it was Satan, the far-ranging power of evil who binds these Israelites and keeps them in Egypt. No, baptisms do not come easily, but God has prospered his word here this year.

The Growing Church Fund, being raised by The United Christian Missionary Society, is helping mightily. It gives us new pastors for our new churches. It pays for the training of new preachers. It helps build new church buildings. It enables us to take advantage of the present opportunities and openings.

The care of the churches is occupying a great deal of our time. Take a "simple" thing like teaching the congregations to sing. When the congregations are illiterate, getting them to sing means chalking out a brand new four-lane singing highway. In Lane 1 they memorize six of the most useful hymns. In Lane 2 they learn to sing twenty hymns responsively, i.e., the pastor sings a line and they sing the same line after him. In Lane 3 they learn twenty choruses of great hymns. The pastor sings the verse and they sing the chorus. And in Lane 4 they follow the good old American custom of lining out hymns. It has taken months to build this highway, but once built it enormously increases the number of hymns in which the entire congregation is able to participate. So with the memorization of essential Christian knowledge, building up habits of worship, teaching adults to read and write, replacing Hindu with Christian greetings, building up a Christian consciousness—all take much care in planning and more attention in execution.

The Leper Asylum with 80 lepers, the boys' hostel with 45 boys, the Converts' Home with 7 fine young women, and the dispensary treating thousands of sick people a year, are additional means of serving the growing Christian community. All take varying amounts of time for supervision and direction.

An unusual factor with which we are forced to contend is a continuing semi-famine. We have had three crop failures in succession. This year's rice crop—the main food crop—is a total failure. People have been eating weed seeds and boiled leaves. We have been stretching our meager resources as far as they will go, feeding 53 of the poorest children one meal a day and giving work at two pounds of grain a day to some 107 of the hardest hit of the Christian churches. And this is only semi-famine as yet. The really hard times are ahead. People will, I fear, be dying of hunger by the thousands next July and August. We have set it as a goal to be reached that "no Christian who will work shall starve," and believe that God will provide the resources for giving work to at least the Christian people.

We ask our friends in America to bear us up in prayer through the difficult days ahead, that God may continue to use us to the upbuilding of his kingdom and the establishment of his church. He has blessed our efforts and those of our Indian fellow workers this year and has given us great increase. Four new churches have been established. All the older groups have been strengthened. We want you to join us in prayer for a thousand souls in the coming twelve months.

And may God strengthen and guide and inspire you too in your important work there in the homeland. You and the millions of others earnestly endeavoring to carry out his holy will and being led by him are, I think, the one sure hope of a better world, both in these stern days and in the equally dangerous days when peace shall have been won.

*Doctor McGavran is a missionary to India for The United Christian Missionary Society, located at Takhatpur in the Central Provinces.

Mrs. Leonora M. Vickland, director of the nursery-kindergarten of Japanese Christian Institute, Los Angeles, with group of kindergarten children standing in front of the Institute bus. At right, some members of the girls club of Japanese Christian Institute dressed for the annual doll festival

Japanese Christian Institute Faces Crisis

By LEONORA M. VICKLAND*

WHAT is the service of an organization like the Japanese Christian Institute? Why should we support a Japanese Mission? In a day of war between the two countries and when race hatred is indeed raising its ugly head, what answer needs to be given to our brotherhood? Is Christianity only for descendants of northern European races? Is world brotherhood a dream forever shattered? Do color of skin and cast of features determine the attitude of the mind and heart within?

Perhaps you may say that these last questions have been answered, and since they have, since well-established churches supported partly or wholly by our brothers of darker skins have been in existence for many years, the need for the Institute may be outgrown. A few years ago we thought that perhaps by this time that might be true. In those happy and ignorant days we thought barbarism and extreme nationalism and race hatreds were on the wane and the morning glow of the golden age shone on the horizon. But now, once again and more than ever, our Institute has the opportunity to reflect into the darkness the light of Christian friendliness and good will and steadfast determination that spiritual values shall survive of the thousands of Christians in our churches throughout the land.

Purposes of Kindergarten

In the thirty years of our nursery-kindergarten, various purposes have predominated. At first the little group of children gathered together by the missionary was frankly a means to an end, or rather, two ends. One was to establish contact with the parents; the other, to advertise the mission work among the Japanese to the churches. The second was the chief purpose. But very soon the value of kindergarten work to the children themselves was realized, though for some time it was still held secondary to mothers' classes in English, sewing and Bible.

That the teachers of those early years built better than they may have known is the testimony of some of their pupils. Just now the name of Ken Matsumoto appears in our Los Angeles daily papers from time to time as spokesman for the Nisei, affirming their loyalty, asking for fair play. He was the "bad boy" of one of those first classes and has told of his appreciation of the love and patience of his kindergarten teacher and her influence in his life. I am sure Miss Collins thinks it was worth while to go to his home daily and lead him by the hand to school and back again because of his incorrigible wanderlust. Others of those early years include university instructors, a Y. W. secretary, and a marchioness in Japan.

Later, as numbers increased, the teaching of English to the small children in preparation for public school was an important service of the kindergarten. Along with this rose the need to teach Japanese to the public school children. The parents paid the teachers, but our building was used and Christian teachers were in charge. A majority of the children in the language school also came to Sunday school and joined various clubs that were organized under the supervision of the Y. M. and Y. W., and led by older young people of our church.

These Japanese classes are now discontinued and probably will never be resumed; but a gap is left that should be filled in some other way, for in our district it means that boys and girls are left with too much unsupervised playtime and no place to play. The playground was an important part of the language school program, and the bus that brought the children from their schools and delivered them to their homes was

*Kindergarten director of Japanese Christian Institute, Los Angeles, California.

another essential. No language school means no bus service for the older school children. As soon as wartime conditions make it possible to plan, this problem will no doubt be worked out by enlarging the club program. You can imagine that public school playgrounds cannot fill the need all at once when race feeling is so high and some of the Negro, Mexican and Chinese children feel that now their hour for asserting themselves has come. Public school teachers are doing their best but they cannot be everywhere.

Eddie in third grade told me the other day in Sunday school, "That Negro boy made me so mad, calling me names. He didn't know my teacher was walking right in back of me, ha-ha!"

A little Negro boy, passing our school as the little children were going out to the bus, called out to a teacher, "You take care of their children and we will take care of you!" I can't imagine that he thought of that threat all by himself.

As far as I know the young hoodlums that attacked a Japanese boy on the way home from school were not Negro or Mexican but white, since the newspaper account made no mention of race. Chinese children are seldom aggressive, and on our street are very friendly with their Japanese neighbors. The wearing of buttons saying "I am Chinese," tends to create feeling, though we can certainly sympathize with them under the circumstances.

Work Gains in Importance

In such a tense situation, the activities we can still carry on gain in importance. From homes disrupted by fears, separations, financial stress, grief and divided loyalties, the little children can come each morning to a happy and secure place where reassuring routine of play, music, stories, lunch and sleep makes all seem right with the world.

How happy we were to have the Christmas season arrive just now. They made their little gifts, learned their Christmas songs, decorated the room and tree and welcomed mothers and sisters and brothers to a Christmas party at which they received gifts sent by local churches. How happy I was to be able to tell the mothers about the many gifts we had received for the school from children's groups and older organizations as an expression of their friendship and good will.

Fears and Uncertainties Beset

My heart was touched as I looked at the little group of mothers, so many carrying babies, and thought of the fears and uncertainties that beset them. Most of them help to support their families; and the care of their children during their working hours is one of our reasons for carrying on. Some of them in recent days had seen husbands taken to concentration camps as suspected enemy aliens, leaving the burden of family support on them. Some had seen incomes shut off in part or completely by closing of businesses or loss of jobs due to the outbreak of war, or by loss of customers due to prejudice. All were in fear of what the future holds in store.

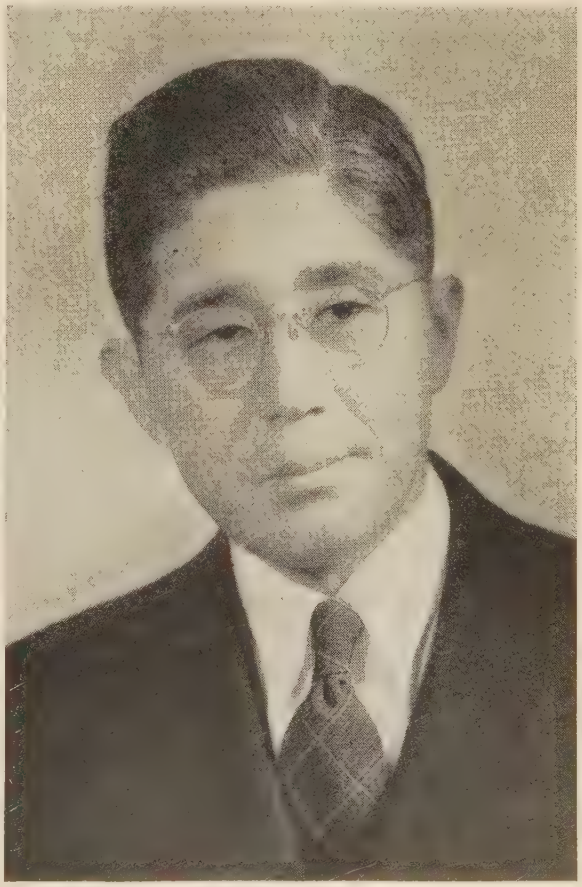
Those who are still doing well financially brought generous gifts for the school, to help with the party and for the upkeep of the bus. (That is our immediate problem at present. I am sure you agree that to close our nursery-kindergarten just now is out of the question, but without the help of tuition receipts from the language school there is not enough money to run the bus and pay the driver and janitor.)

Christmas Party

Nineteen mothers and forty-six or more children attended the Christmas party. There were ice cream and Christmas cookies for all but one or two adults, popcorn balls and apples for all, and gifts of toys for all under six. Older children present were mostly taken care of at a Sunday school party later. It was a happier occasion than we had thought possible two weeks before. A simple service in the chapel with organ, chimes, songs by the children, and talks by myself and Pastor Unoura to the adults followed the party and tree in the kindergarten rooms.

Our gratitude goes out to the friends of our churches whose gifts through the years and especially this year made this testimonial of Christian faith and friendliness in a war-torn community possible. Do not think that it is not a war-torn community because no bombs have fallen. Hatred and suspicion are weapons as disruptive as bombs; fear and despair are as deadly. If ever the healing of Christian love and help is needed it is now. We have the building and equipment; we have the confidence of the community, both Japanese and American, and our program should be enlarged rather than curtailed. Help us to go on!

K. Unoura, pastor of Japanese Christian Church, Los Angeles



America's Prayer Minute

By JESSE M. BADER*

Doctor Bader

BEGINNING at six o'clock in the evening on New Year's Day there was inaugurated a Minute of Prayer to be observed daily and to be known as "America's Prayer Minute." The time for its observance is six o'clock each evening. The plan is nation-wide. Because of the four time zones across the nation it will not be possible to keep the Minute simultaneously.

In Great Britain a Prayer Minute is being observed and has been for over a year, at nine o'clock each evening. The call to prayer throughout the British Isles is the striking and chiming of Big Ben in London over the British Broadcasting Company facilities. It is reported that millions join individually and unitedly in this Minute in order to avail themselves of those limitless forces found only in him who is the Sovereign God of all mankind.

Sponsored by Council

The plan for America's Prayer Minute has been approved by the executive committee of the Federal Council, and the Department of Evangelism has been authorized by it, to give leadership in the inauguration and carrying on of this program for daily concerted prayer.

In order to secure wide participation in America's Prayer Minute, it will require the cooperation of many interested individuals, churches and organizations. Who may help, and how?

1. Councils of Churches and Ministerial Associations can make immediate and continuous announcements of America's Prayer Minute, with an urgent request that all pastors and congregations join in this observance.

2. Some representative from the Local Council of Churches or the Ministerial Association should confer with the radio station (or stations) of the community to enlist their interest and cooperation in this prayer plan. Arrangements may well be made for a representative of the churches in each community to speak over the air in order to inform the radio audience of America's Prayer Minute and invite all who will to give one minute out of the 1440 minutes in every day, to meditation and prayer.

Church Bells and Chimes

3. Arrangements should be made with all congregations that have church bells and chimes, to ring them each evening at six o'clock, as a call to prayer.

4. Pastors can make frequent announcements of America's Prayer Minute from the pulpit and in church calendars, requesting every member to keep this sacred Minute of the day.

At Home

5. Homes having their evening meal at six o'clock, can join in the use of this Prayer Minute in connection with the regular grace at the table.

A booklet is being prepared by the Department of Evangelism which will contain a number of prayers for those individuals, homes and churches that care to use them. The Commission on Worship of the Federal Council is cooperating in the preparation of these prayers.

America's Prayer Minute provides men and women everywhere with an opportunity to unite in dedicating themselves to the service of God and country, and at the same time remembering before the throne of grace this suffering, warring world.

*Dr. Bader is secretary of evangelism for the Federal Council of Churches of Christ in America.

Christian Mission Carries On

THE 1942 series of Christian Missions is being conducted by the Federal Council's Department of Evangelism in forty-five cities across the nation during January and February. These Missions will be held in cities of 25,000 to 100,000. Plans do not include the great metropolitan centers in the next schedule of cities for the reason that all too long the smaller cities and communities have been passed by. Their needs and opportunities for Christ are just as great as in the larger cities.

Sunday to Friday

The Missions will begin on a Sunday afternoon or evening in each city and will continue until the following Friday night. Four to ten nationally known speakers will participate in each Mission. The program of the week will follow, for the most part, the program used in the 22 Missions of last year.

In January, Christian Missions were held in Paducah, Ky.; South Bend, Ind.; Walla Walla, Wash.; Great Falls, Mont.; Lynchburg, Va.; Rock Island, Quincy, Moline, and East Moline, Ill.; Wheeling, W. Va.; Hannibal, Mo.; Coffeyville, Kan.; Corpus Christi, and El Paso, Texas; Utica, N. Y.; Johnstown, Pa.; San Jose, Calif.; Ponca City, Oklahoma.

Christian Missions will be held February 1-6 in Decatur, Ill.; San Angelo, Texas; Bluefield, W. Va.; Lansing, Mich.; Springfield, Mo.; Tucson, Arizona; Fresno, Calif.; Fargo, N. D.; Manchester, N. H.

From February 8 to 13 Missions will be held in Watertown, N. Y.; Beloit, Wis.; Hutchinson, Kan.; Vicksburg, Miss.; Norfolk, Va.; Boise, Idaho; Hagerstown, Md.; Portsmouth, Va.

February Missions

Christian Missions are announced for February 15-20 at Mount Vernon, N. Y.; Salem, Oregon; Asheville, N. C.; Peoria, Ill.; Canton, Ohio; Madison, Wis.; and Sioux City, Ia.

February 22-27 are the dates of Missions in Duluth, Minn., and Lima, Ohio. The last of the series will be held at Clinton, Iowa, March 1-4.

Beacon Lights of Encouragement

The present war situation in the nation provides added reasons for holding these forty-five Missions. In a time of darkness, lift a light. These Missions will be as beacon lights set on hills pointing the way and giving encouragement.

In a time of emergency like this one, it is most fortunate that the churches have the Federal Council of Churches whose Department of Evangelism conceives a challenging program and carries on. This is no time to let down or let go but to press on.

The church marches on unitedly in evangelism!

Last summer these men and Miss Lois Anna Ely were the group of Disciple missionaries remaining in Occupied China. They are O. J. GOULTER, Dr. D. S. Corpron, W. W. HASKELL, EDWIN MARX, DR. ALEXANDER PAUL, Dr. R. F. Brady, JAMES McCALLUM, Dr. M. S. Bates. Names of those still in China are capitalized

Missions in War Emergency

By M. SEARLE BATES*

OF THE four major fields served by Protestant missions from North American churches, Latin America, Africa and India are not critically affected by warfare. But in China and the adjacent countries washed by the Western Pacific, Christian missions are sorely disturbed. Recent extensions of warfare have suddenly transformed most of the missionaries in the Far East into "enemy aliens" under the mercy of a strenuous military regime.

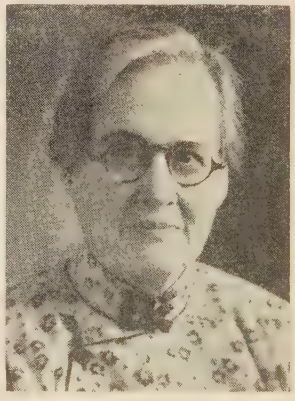
Internment is justified under international law and practice; if its present exercise is incomplete, that is a matter of discretion and expediency, subject to development at will. The Japanese dealings with Germans in the first World War, as well as the German dealings with British in the present conflict, have been relatively moderate. They have accorded with the Geneva Convention (even though Japan is not a signatory), which requires provision of food not less adequate than that supplied to soldiers of the interning power, and inspection by consular representatives of an authorized neutral state.

Such information as has come to hand (by January 9) from Swiss authorities in Tokyo and from reliable persons who slipped across the Japanese lines into Free China, indicate that American men in Japan are confined, but those in Shanghai are allowed a measure of freedom. Some other points in China report detention, but not under rigorous conditions. Certain messages suggest that limited forms of routine work under supervision are permitted. But there is no basis for thinking that anyone can go ahead as usual.

Restraints may be closer in small communities, and they are likely to increase if the war develops unfavorably for the Japanese. The police will not wish Americans to have contact with local people, or any influence upon their attitudes. Aliens seemingly are expected to maintain themselves, at least for the present; and that may lead to difficulty, since there is no apparent means by which funds may be transmitted to them from abroad (a process through

*Dr. Bates, professor of history and vice-president of the University of Nanking, is in the emergency acting for the Foreign Missions Conference of North America at the U. S. Department of State.

Dr. and Mrs. Lewis S. C. Smythe and daughters, Margaret Ann and Ethel Joan, and Miss Cammie Gray are in West China at Chengtu, temporary location of the University of Nanking where Dr. Smythe heads the department of sociology



the Swiss, or less probably through Free China, may later be developed as the result of many experiments now being tried). We must expect that organized Christian work by missionaries will be suspended for the duration of the war in Japanese-controlled areas; and be grateful if temporary exceptions may be continued and permitted.

R. D. McCoy who with Mrs. McCoy is in Tokyo, Japan

In Occupied China, 754 of American missionary personnel remain, including 86 children; in the Philippines 430, of whom 97 are children and many are refugees from China or people in transit; in Japan 68, Korea 21, Manchuria 3 (work in Manchuria was largely maintained by British and Danish Societies); in Indo-China 43, Thailand 45, Malaya 52, and the Netherlands East Indies 38. Altogether there are 1454, of whom 231 are children. American societies also have in these areas 82 missionaries not American citizens, mostly Canadians and Britishers; and the Canadian societies have 30 missionaries. These figures are nearly complete for the cooperating boards. The Seventh Day Adventists have not reported to the interdenominational offices, and there are many independents not listed. This picture should be rounded out with reports from British and continental societies; though their main strength in the Far East lies in interior China.

In the older fields of the Pacific, the Christian church is now much more than the work of missionaries, needed as they are, if advance is to be vigorous and in healthy relations with World Christianity. In Japan, able Christian leaders will struggle forward in the dilemma of appearing to suspicious eyes as too broad and humane for intense patriots, and of becoming in fact nationalists too narrow for genuine Christians. There is true piety in the Japanese church, which deserves our prayers and support that it may be transformed into effective leaven, not conformed to the social mass wherein it is hidden.

The work of missions in Formosa, Korea and Manchuria has long been under disastrous pressure by a state alien to the native population. Yet in Formosa and Korea the church is relatively large and in considerable measure self-propagating. We can only hope that police and military controls will not finish their program of forcing all life into their molds, of crushing all potentialities of leadership and spirit. The present outlook is grim, but decimated leaders have developed their own means of survival, and pagan totalitarianism does not find it easy to stamp out the faith and fellowship of warm-hearted Christians.

In Occupied China the remarkable rally and service of the church in desperate war conditions must now meet severe checks, if the human eye can judge the future. Toleration for the recent achievements was largely dependent on the presence of Americans behind whom stood an economic and naval power to be appeased and lulled into quiescence if possible. The position of Chinese Christian workers is likely to be precarious, for they are regarded as twofold enemies and they have no recourse under the drastic arbitrariness of the military police. The church will not be wiped out, but it will be grievously hampered. Economic distress goes on to new frightfulness.

Indo-China and Thailand know a small and relatively recent Protestant effort, which is not likely to go forward in the absence of missionary aid (some French Protestants may be able to continue in the former). Nominally independent, these states are now so fully taken over by Japan that Americans seemingly are treated much as in Occupied China. On the Philippine situation little present light can be thrown. But because the dominion has been American, there will be strong measures to separate Filipinos from accustomed relationships, perhaps spasmodically accompanied by imagined leniency toward the natives. The outlook for Malaya is comparable.

The Netherlands East Indies and Burma are immediately threatened. Both of them have relatively large Christian communities, in the former case assisted by the Netherlands regime. These churches would give a good account of themselves if forced to undergo the hardships of war. But one cannot welcome for them the irregular violence and exploitation which the Japanese Army has brought to millions farther north.

Free China as a mission field is not directly affected by recent war changes. But it supposedly will cease to receive the welcome transfers of missionaries from the occupied areas, which previously reached a total of several hundred. Economic difficulties grow more acute for all concerned. The Burma Road is within the possibility of attack. Its loss, even for a time, would be a material and still more a psychological blow to weary people hoping for the respite of peace in freedom. Efforts are well under way to build up the branch organs of the National Christian Council in West China, both to take cooperative advantage of the unusual opportunities in that region, and to replace the important personnel and services now shut up in Shanghai.

Meanwhile, travel and all transport to and from the accessible areas of Asia, including Free China and India, becomes meager, costly and dangerous. Few missionaries can come out for furlough; few can be sent back to the field. Yet the needs of men for Christian ministrations are increased by war and its disturbance, and the work of missions must go on. Indeed, the worse the situation, the more significant Christian faith and acts become, if only there is freedom to serve. So in the Philippines and the Malay Peninsula and the East Indies, there may be a great epoch for the church.

We will keep our fellowship in testing and in suffering, building in adversity the kingdom that is more than ease and safety.

Mr. and Mrs. Allen Huber. No word has come from them or Mr. and Mrs. Joseph Smith, China missionaries, also in the Philippines

Witnessing to Men in Service

By H. G. HANEY*

AMERICAN youth by the thousands are being called to the colors. The nation is at war. It is an hour of great anxiety. It affects us all. The Disciples of Christ have some 35,000 members in active military service. The question on all lips is, "What can we do for our sons in the service? What emphasis shall we make? What are we doing as a brotherhood to meet this urgent responsibility?"

The National Committee for Religious Work Among Men Engaged in National Defense feels that we must make a primary *Christian* emphasis. The Master told his disciples that they were to be witnesses for him. We are to be his witnesses now. The emphasis, therefore, that the Disciples of Christ would make through the work of the national committee is that of helping the churches and all the Christian forces to be *more effective in witnessing for Christ and his way of life.*

"Friendly Center" conducted for men in service by eight Christian churches of Richmond, Virginia, in the Annex of Seventh Street Church

Examples of Service to Churches

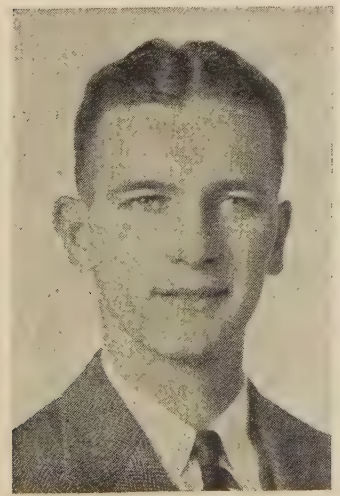
The following types of service will illustrate the methods of making this emphasis:

1. At Little Rock, Arkansas, we have secured the services of Howard R. Dungan, an ordained minister in his late twenties, graduate of Purdue and two years in Yale Divinity School. Mr. Dungan will cooperate with all our churches in Little Rock, organizing for soldier emphasis, and assisting in bearing witness for Christ among the thousands of soldiers visiting that city.

2. Miss Mildred Robertson, graduate of Transylvania, an experienced worker in religious education, is employed as the social and recreational leader for the First Christian Church at Alexandria, Louisiana, the center of military establishments numbering some 75,000 men. She will serve in the church office as well, thus releasing the pastor for more personal work among the soldiers.

*Field director for the National Committee for Religious Work Among Men Engaged in National Defense.

Howard R. Dungan who works with soldiers in cooperation with the Christian churches of Little Rock, Arkansas. Miss Mildred Robertson, social and recreational leader for First Christian Church of Alexandria, Louisiana.



3. Maury Hundley, Jr., graduate of Lynchburg College and The College of the Bible at Lexington, is serving as pastor of the Central Christian Church at Columbus, Georgia, being employed jointly by the national committee and the local church. This arrangement has made it possible for the church at Columbus to have the services of a strong young man and to continue in its excellent work of witnessing to the mass of soldiers that frequent that city. Such challenging opportunities demand the very best servants the church can provide.

4. At Tullahoma, Tennessee, near a large military camp, the witnessing power of the church is being strengthened by the services of Ray Silverthorne, graduate of Atlantic Christian College, and now a student at Vanderbilt University. He gives Saturdays and Sundays in directing the activities of the young people of the church and community, and forming a natural center around which young soldiers can be drawn under Christian influences. Our brotherhood has part in employing him.

5. The church at Rantoul, Illinois, has been rendering a fine service to the men in service, right at its door, and the National Committee has come to its rescue and by direct appropriation made it possible for this church to expand its program of Christian service.

6. The national committee is cooperating with the Capital Area Christian Missionary Society and the newly formed Christian Church Council in Washington, D. C., in the employment of Mr. and Mrs. J. Lloyd Black, graduates of Lynchburg College and The College of the Bible, as they serve in the rapidly expanding capital. Some of our national leaders have declared this to be America's most needy field with its great influx of defense workers and soldiers.

The Home Church

A second type of effort in securing the spirit of Christian witnessing is the attempt on the part of the National Committee to encourage every local church to keep in closest contact with its sons in the service. Follow-up reply postal cards and certificates of church membership have been provided, and the churches are urged to make full use of them in strengthening the bonds between the boy away from home and his home church. It is not enough to say, "Good-bye, we'll be seeing you." Parents and pastors, teachers and Christian men, are all encouraged to bear witness for Christ to their own sons and members of their churches.

Chaplains of the Brotherhood

The National Committee has by no means forgotten that the Disciples of Christ have more than 100 consecrated pastors now serving as chaplains in the military service. By establishing closer relationship with them, making them to know that they are indeed a vital part of our brotherhood's life, and by providing them with a modicum of assistance we are helping to bear witness for Christ among the tens of thousands whose lives they touch daily.

What are we doing? What emphasis shall we make? *"Ye shall be my witnesses."*

Prayer for Church Officers

By BERT WILSON*

"God, be merciful unto me, a sinner"

A PRESBYTERIAN minister of Indianapolis announced the topic of his Christmas sermon as "Christmas Is for Sinners." This article is for the sinners among church boards—shortsighted, opinionated, selfish sinners.

I have made recently an analysis of the 1940 *Year Book* to discover how many churches gave $2,000 or more to their local expense budgets. The count shows that there were only 1601 such churches. The 1941 *Year Book* would show a few more, but not many. It is almost unbelievable that out of about 8,000 churches listed, only 1601 gave for all local expenses as much as $2,000 or over.

Prayer for 6400 Churches

All the others—about 6400—gave less than $2,000 each. This calls for a prayer meeting of 6400 church boards. The prayer should be, *"God, be merciful unto me, a sinner."* This situation can be remedied only by the church officers. These shortsighted, stingy men are a handicap to the progress of the whole church. They have allowed the churches to drift into this amazing and unbelievable situation. Unless they repent or resign or die the churches will never get out of it.

I pick at random a church in Arkansas with 325 members whose total giving was $1,450; one in Georgia with 200 members giving less than $500; one in Illinois with 360 members giving $1,785; one in Indiana with 300 members giving $507; one in Kansas with 317 members giving $2,130; one in Kentucky with 225 members giving $500; one in Missouri with 600 members giving $2,100; another in Ohio with 340 members giving $1,800.

Stewardship of Five Families

I am familiar with a church in one of the Central States, which in 1941 had five families which pledged and paid to its regular budgets the sum of $2,418. The lowest of these pledges was $5.00 a week, and the highest was about $15.00 a week. The average per family was $483.60.

None of these families are wealthy; they are happy in their stewardship; and none of them feel that they are giving too much. They are among the first to respond when extra calls are made. They ignore the long exploded theory of giving until it hurts. They know the joy of giving until it doesn't hurt.

Now this statement is not intended to glorify these five families. They are only doing their duty. It is meant rather, by comparison, to point out that these five families are giving more than are 600 members in one church in Missouri, than 340 members in one church in Ohio, than 360 members in one church in Illinois.

I hear the murmur of miserly deacons saying that "comparisons are odious." Brother, they are! And this one ought to be! But the worst is yet to come! These five families gave more in 1941 than any one of the 6400 churches. Can this be possible? Does the *Year Book* really show so deplorable a situation? It does! Tell it "not in Gath and publish it not in the Streets of Ashkelon," but it does! There are 6400 congregations that have names, that are located in counties and states, that have officers, and not one church in this group gave as much as $2,000 to their total local expense budgets. And five families, in one congregation, gave more than any one of these 6400 churches!

Responsibility of Church Boards

Why is this true? I make bold to affirm that it is largely the fault of the church boards. These church boards have digged for themselves a stewardship rut, and have crawled into it and pulled the churches in after them. These elders and deacons are content to stay in that rut. If they were not content they could and would crawl out of it.

I recently made an analysis of the giving of an average congregation. The facts revealed that 155 persons were giving less than $1.00 a week to the combined budgets of the church. In that list were a number of deacons.

*Dr. Wilson is General Representative of the Pension Fund.

Some of these deacons were giving 50 cents a week. Deacons in business and deacons on salary giving 50 cents a week! Some had moved up to $1.00 a week and some elders had become static at a dollar a week. The sum of 50 cents a week, or $1.00 a week indicates a salary of $10.00 or $15.00 per week. Everybody knows that, with rare exceptions, their salaries are far higher than that. Some receive $125, some $150, some $200 a month and more. Yet they ride along in the highest offices of the church at 50 cents and $1.00 a week.

Unscriptural Heresy

This is heresy! It is a violation of the direct teaching of the Holy Scriptures. Of an elder it is said: "Not given to filthy lucre; . . . sober, just, temperate . . . not greedy of filthy lucre . . . not covetous." Of deacons it is written: "Likewise must the deacons be grave, . . . not greedy of filthy lucre, . . . let these also first be proved."

How do these deacons get elected? How do they hold their offices? How do the churches fare with a group of fifty-cent deacons and elders having the majority vote? The above record is the answer. The ministers are starved out, a free pulpit is threatened, vision is blacked out, and the missionary and benevolent program of the church is throttled—in some cases choked to death.

The unconscientious objectors will raise their voices and say that they do not want any rich man or men dominating the church with their money. Agreed. On the other hand no group of selfish, stingy, covetous men ought to be dominating the church with their lack of money. One man recently said, "This is the democracy of giving." Rather, it is the democracy of stinginess. Such a group of church officers puts an inhibition on generosity. They have formed a vicious circle of semi-respectability in their giving. By their example and conversation they assimilate new members, even their own children, into this same vicious practice which constitutes an inhibition on Christian Stewardship.

What Remedy?

What is the remedy? God only knows. For these deacons and elders, in many cases, are the best men in the church. Yet these best men, in a great many cases, are the greatest handicap to the progress of the church. It must make the angels weep. It must break the heart of God.

Suppose they should resign. They would disseminate ill will throughout the congregation.

Suppose they should repent and reform. Glory be to God in the highest. The church would be freed. The Kingdom of God would be on its way.

Christians and Future Society

By WILLIAM C. KERNAN*

"KEEP the church out of politics" is the favorite slogan of some who want to control society, without interference, for their own selfish purposes. They have often succeeded because Christians have often taken their advice. But the control of society for selfish ends always produces its results—suffering and want and poverty, injustice and racial discrimination and, at the last, war—which, being a composite of them all, draws Christians into its mesh as well as others.

Some Christians say, as an excuse for doing nothing about organizing society for good and noble ends, that Christianity has existed under all kinds of society and all sorts of governments, and that, therefore, they are wrong who talk about democracy as a particularly desirable kind of society for which Christians ought to strive. This is true in a limited sense. But it is not true that all of the various forms of society under which Christianity has had to live have represented the kind of society which Christians have wanted or thought desirable. Christianity can and has existed in societies in which slavery has flourished. But this does not represent the Christian ideal of human relations. Christianity can and has existed in societies in which men and women have been exploited, but this does not represent the mind of Christ for man. Christianity can and has existed in the midst of societies ruled by cruel tyrants, but no Christian would defend this form of human society as expressive of the will of God for men as revealed in Jesus Christ.

As Christians have increased in number in any period of history the inevitable result has always appeared. Society begins to take on the complexion of Christianity—its thought, its purpose, its ideal. Christians take their place in industry, in labor, in government. And the united thought of these people makes its influence felt.

St. Paul could do nothing about abolishing slavery in the Roman Empire because slavery can be abolished, as an *institution*, only by the *sovereign action of the state*. That requires men and women, active in the affairs of the state, who do not believe in slavery. But Livingstone and Wilberforce could do something about slavery in the British Empire because England had been evangelized over the years and Christians sat in Parliament, and Christians voted at the elections, and Christians could hear the appeal against slavery as being opposed to the will of God. Christians could act with influence that affected the society of the British Empire. They did just that. Today, a Christian church stands on the site of the old slave market in Zanzibar, South Africa.

American society is being molded today for generations to come. And Christians, who form so large a portion of this nation, will not be happy if, due to our neglect to speak and to act now for justice and brotherhood, we live to see the day when freedom is compromised, set back, perhaps dried up at its source, and finally withered. We should let no opportunity pass to make known to our Congressmen, our editors, our neighbors, how strongly we feel about this matter. We should not be happy in a society that permits the persecution of Jews, the suppression of the press, the confinement of religion within the four walls of the church from which it dare not come out except at the risk of persecution. Yet, there are people who want that and who would welcome it. We are not those people. But they did win in the totalitarian countries of Europe by getting *control of society*. We can prevent that in America. Christians can prevent it. And they should.

*Director of Christian Institute for American Democracy.

Missions

Missions are just,
Justice means must
In the idioms of God;
And must is now,
And we have a vow:
We'll follow where Christ trod.

Though wars may blast,
Missions will last
To smelt the gun and sword,
And build the good
World brotherhood,
The Kingdom of our Lord.

By CHAUNCEY R. PIETY.

Concerns of a World Church: A Series

I. Let the Church Be the Church

By GEORGE WALKER BUCKNER, JR.

This is the first of a series of articles on the "Concerns of a World Church" by the editor. The department of missionary education of The United Christian Missionary Society commends these articles to those engaged in the current mission studies.

THESE discussions of the "Concerns of a World Church" had their origin in a series of personal experiences and in certain convictions which either arose out of or were strengthened by those experiences. Perhaps the most significant and dramatic of these were the three great world conferences of the late nineteen-thirties—the World Conference on Church, Community and State, held in Oxford, England, in July, 1937; the World Conference on Faith and Order, which assembled in Edinburgh, Scotland, in August of the same year; and the World Meeting of the International Missionary Council, held at Tambaram, a suburb of Madras, India, in December, 1938.

Among those attending these three most historic Christian gatherings of the past decade, I imagine that my own appraisal in retrospect is not greatly unlike that of others. A primary response is one of gratitude for the privilege of fellowship in heart and mind and work with men and women of Christian purpose in a relationship which rises above distinctions of race and nation and creed. A kindred sentiment is one of increased appreciation for the vitality, the power and the essential unity of the universal church of our day. A less gratifying factor in the appraisal is the acknowledgment of a sense of disappointment and chagrin that the messages and the spirit of these world gatherings of Christians have not in the years which have followed them come to mean more in the life and work of the churches.

Conferences Based on Churches' Interests

The disturbing failure to bring some more significant contribution from the recent world conferences to the churches is the more amazing in the light of their historical and practical relationship to the churches. Oxford, Edinburgh and Madras were made possible by the churches and have no significance apart from them. To these three centers the various Christian communions of the world sent duly accredited representatives to confer on their behalf concerning questions and problems about which the churches themselves had cared very deeply. It was because the churches cared about Christian belief and practice that they had given support to the Faith and Order movement of which the Edinburgh Conference was an expression. It was because they cared about the practical problems and relationships which churches and church people face all around the world that they had originated the Life and Work movement which sponsored the Oxford Conference. It was because the churches cared about the preaching of the Christian gospel throughout the world that there came into being the International Missionary Council which called the Madras Conference in order to try to "arrive at a common mind as to the next steps in the days just ahead for the building up of the church and the spread of the Christian religion."[1]

Churches Vague Concerning Conferences

In view of this identity between the deeper interests of the church and the immediate purposes of Edinburgh, Oxford and Madras, one would expect that new impetus would be given throughout the churches to the study of the questions discussed by the conferences. One might hope, for example, for tens of thousands of study groups in local churches, raising questions as to what these representative Christian gatherings may have said with regard to church and state, the changing social order, the future of the missionary or the place of the sacraments in the life of the church. Instead, the church at large is only vaguely aware of the fact that these conferences actually took place, and is not at all conscious of any significance their official findings might have for the work of the local church. Certainly, the churches seem unaware of the fact that these findings were addressed to them and that the delegates thought of themselves not as speaking with finality but as initiating a further seeking after truth when their adoption of reports carried such phrases as that of the Oxford Conference, "commended . . . to the serious and favorable consideration of the churches."

An incident which revealed with particular clarity the failure of the effort to integrate the statements of the recent world conferences with the on-going program of the churches occurred at a study conference made up of representatives of American Protestant churches in December, 1940. In a section of the conference given over to the discussion of interchurch cooperation and unity one of the members who had had a large part in several of the world conferences referred to something in the Madras report concerning the matter under discussion. At once the speaker was challenged by the executive secretary of a city federation of churches who said, "You who were present at these various conferences such as that at Madras need to realize that the people are getting tired of hearing about them. You might as well make up your minds to 'soft-pedal' Oxford and Edinburgh and Madras. They are of interest to you because you were there, but they no longer interest other people."

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[1]From the opening address at the Madras Conference by Dr. John R. Mott, president of the International Missionary Council.

"Concerns of the Church"

Immediately I found myself thinking aloud, and both agreeing with and challenging the federation secretary's statement thus: "You are right in holding that there is danger in making too much of these world conferences. It is the danger that that for which they stand shall remain the affair of the limited few participating in them and never come to be the business of the entire church. It is the danger that we shall forget that these conferences came into being because of certain vital concerns of a world church. We may do well to speak less of the conferences themselves, but we cannot afford to speak less of those concerns around which they were built, which are the concerns of the church."

In this conviction as to the significance of the deep concerns of the church, then, these discussions had their origin. No world conference of the church nor any series of them can give meaning and importance to such concerns. It is these concerns themselves—living, driving, transfiguring—that make the conference worth inquiring about, or, for that matter, lift the church itself above the level of a mere institution. That the church is concerned over its own faith and its freedom of action, that it is concerned for world evangelization and education, for social and racial justice and for a just and durable peace—that is what counts, the concerns of the church. Statements, findings and pronouncements are important only as they represent the thoughtful expression of people facing concerns that are vital.

The Nature of the Church

One of the most frequently quoted and most frequently misused phrases in *The Message and Decisions of Oxford* is the admonition: "Let the church be the church." The phrase is one which intrigues the imagination. Its real meaning, however, becomes clear only as we are clear as to the nature of the church. One man may piously intone the expression in such a way as to indicate that the church is to be kept in a rather narrow compartment, separated from the vital issues of everyday life. To another the words convey the impression of an ardent, crusading church, finding its life in losing it for humanity's sake. Each says with sincerity, "Let the church be the church."

Three Far-Reaching Observations

Without an attempt at an exhaustive or inclusive study it is possible for the purposes of the present discussions to set forth three rather far-reaching observations as to the nature of the church. These observations follow:

1. *First, and fundamental to all Christian thinking is the New Testament conception of the church as the body of Christ.*

If the church is the body of Christ it is the instrument of his purposes, the agency of his will. As when he walked upon this earth he expressed himself through his human body, so now he expresses himself through his present body, the church. If he is to have adequate and worthy expression, with no blurring of the image and no distortion of the voice, his followers must seek to know his will and to have that "mind that was in Christ Jesus." This test of the mind of Christ—his way of thinking, his way of looking at life—is the ultimate test by which the church of our day must stand or fall. "Let the church be the church." Let it be the body of Christ.

2. *A second far-reaching observation is that in its very nature the church is world-wide in its character with world redemption as its goal.*

The church, then, is the foe of the provincial and the spokesman of the universal. It is the teacher of truth and the prophet of righteousness. In the church of Christ there is no place for racial prides, hatreds, persecutions and exploitations. It calls men "into a divine society that transcends all national and racial limitations and divisions."[2] As the custodian of the gospel the church is the world's sure hope. "Let the church be the church." Let it be a world church.

3. *A third characteristic of the church is that it is the possessor and spokesman of great concerns.*

Of its very nature the church is possessed of great concerns. Since it is the body of Christ, its concerns are the concerns of Jesus. The concerns of the church make it the teacher of truth and the prophet of righteousness. It is concerned for all that makes life better and nobler. It is concerned for the redemption of individuals and for the redemption of society. It calls men to a fellowship of dissatisfaction, the fellowship of those who rebel against all that is but should not be. To every problem of life the church will seek to bring the Christian insight. To the enterprises of the Kingdom of God it will bring its full measure of devotion. "Let the church be the church." Let it be the possessor and spokesman of great concerns, the concerns of Jesus for the whole of human life.

[2]*The Message and Decisions of Oxford*, p. 11.

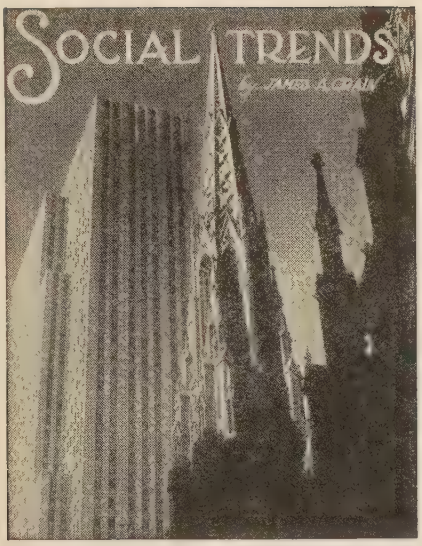
Treatment of Japanese in America

The presidents of three national Protestant bodies in this country—Dr. G. Pitt Beers of the Home Missions Council of North America, Miss Sue Weddell of the Foreign Missions Conference of North America and Dr. Luther A. Weigle of the Federal Council of the Churches of Christ in America—issued the following message to the American churches on December 8, 1941:

Under the emotional strain of the moment, Americans will be tempted to express their resentment against the action of Japan's government by recriminations against the Japanese people who are in our midst. We are gratified to observe that the agents of our government are dealing with them with consideration.

Let us remember that many of these people are loyal patriotic American citizens and that others, though Japanese subjects, have been utterly opposed to their nation's acts against our nation. It is incumbent upon us to demonstrate a discipline which, while carefully observing the precautions necessary to national safety, has no place for vindictiveness.

We therefore call upon the church people of this country to maintain a Christian composure and charity in their dealings with the Japanese among us.



The Church in War Days

WHAT meaning does the fact that the United States is now at war have for American Christians and, particularly, for the churches of the Disciples of Christ? As an important and indigenous section of American Christianity, how ought our churches and our people to conduct themselves as citizens both of the state and the Kingdom of God in a time of national emergency when many of the actions of the state will be at variance with the ideals of the Kingdom of Heaven?

To seek light on these and similar questions the executive committee of the Home and State Missions Planning Council asked a group of representative brotherhood leaders to meet in St. Louis during the Christmas holidays. Since the problems of war-time will be felt most keenly in local congregations it was fitting that the thinking of the group should be guided chiefly by representative pastors and secretaries of state mission boards. After intensive conference and diligent subcommittee work three statements were prepared dealing with the war situation and the relation of our churches and people to it. The first was *An Affirmation of Christian Faith for War Days.** This is a call to all of our churches and people to renewed zeal and devotion in the presence of a world at war. The second suggests attitudes and actions which ought to characterize Christians and Christian churches in a time of national crisis. The third proposes lines of effective action to deal with the confusing situation in industrial defense communities.

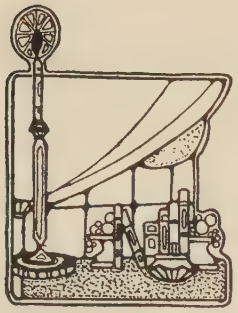
The *Affirmation of Christian Faith* emphasizes the fact that God, existing from of old and working out his purposes through human history, sees this war not as something separate and apart, but "as the inevitable expression of sinfulness of our competitive and predatory world." Christians therefore must face the war in humility and penitence, accept their share of the guilt for it and work earnestly to achieve the divine purpose in the world. God through Christ is revealed to us as a heavenly Father concerned with human problems, difficulties and aspirations. We as his children must therefore share the world's burdens and carry them humbly, courageously and sacrificially. Since we believe that the social ideals of God's kingdom can best be realized through the political methods of democracy we must be concerned that democratic rights and religious liberties are maintained in time of war. All totalitarian governments are dangerous to the rights and liberties of this democratic ideal. In the face of the totalitarian challenge we must defend democracy by extending it to all areas of world life. Since love and good will are the godly motivations of life, Christians are cautioned against suspicion, unbrotherliness and hatred. In the face of war hatreds Christians must strive to maintain the spirit of Christ in their inward thoughts, outward actions and spoken words, maintaining the Christian ideal of reconciliation between man and man, nation and nation, earnestly hoping that our government do nothing from motives of sheer vengeance or retaliation. In times of national crisis the duty of teaching and preaching the Christian faith, carrying on Christian worship and interpreting the Word of God through Christ falls more heavily upon the church and its leaders and calls for redoubled loyalty, devotion and sacrifice. The church's greatest service to the nation and to humanity will be rendered, not as an instrument for the achievement of political or military ends, but by continuing to perform its sacred work of teaching, preaching and interpreting the gospel.

The St. Louis group not only viewed the war in its historical perspective, but saw it also in a world-wide panorama. For the first time in history we have both a world war and a world church. Nations may go to war, but within each warring nation there are godly and devout Christians whose love for their fellow Christians and for humanity as a whole over-leaps political, national and racial boundaries and forms the foundation for both a world church and a world community. In spite of war Christian people must strive to maintain this world Christian fellowship and keep it alive, "for it is the fairest hope of mankind and the promise of the world community of nations and people which must redeem the sacrifices of our day."

Among suggestions to the local church is that of the necessity for proclaiming the gospel of universal good will, forgiveness and understanding with a revitalized sincerity, emphasis upon the necessity of maintaining the spirit of brotherhood with Christians of other lands, so that the unity and universality of the church may surmount all barriers of race, class or nation. Christians must distinguish between nationalism and religion and put loyalty to God above loyalty to the state. Christians should distinguish between truth and propaganda, seek to help bring about a just peace, aid in refugee relief, maintain fellowship among Christians who differ on conscientious grounds as to the duty of participation in war, maintain in their own communities Christian attitudes, and develop in themselves an understanding of the world-wide nature of the church.

Here is an appeal to the churches of the brotherhood from the hearts of men deeply concerned that we shall be true in these difficult days to the highest ideals of the kingdom. If we take their counsel to heart we shall save ourselves much sorrow and regret when the storm has passed and we are in calmer waters.

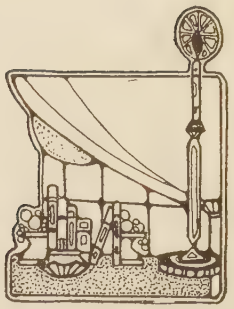
*See complete text in this issue.



Book Chat

Higdon—Gunther—Hart—Braden—King

By C. E. LEMMON



OUR nation is now fighting for the Philippines. The matter is, at this writing, so critical that before this is in print the Philippines may even have been captured. As never before in the forty years of American occupation, we are studying the Philippine map, hearing about Philippine towns, and worrying about the far-off Pacific Islands. We need to know more about them. We need to know about them from those who love the people and are favorable to their aspirations and needs. No better introduction to this sympathetic knowledge is available than the little book recently prepared by Mr. and Mrs. E. K. Higdon, called *From Carabao to Clipper*. The Higdons spent twenty years as missionaries and missionary administrators in the Philippines and had ample opportunities to observe and keen minds to analyze the problems of these people. The first two chapters outline the racial and cultural influences that have made the Philippines. The work of the American teacher, politician, and missionary is set forth in detail. The Higdon book is too brief and sketchy, but within its limitations of size is a timely contribution to our knowledge of these interesting and now threatened people.

THE quick and favorable reaction of the nations to the south of us in the Japanese-American conflict has made us aware of the vital importance of the Good Neighbor Policy of our government and underscores the timeliness of John Gunther's *Inside Latin America*. Gunther is a remarkable reporter. He can go into a country, remain for a few days or weeks, interview the leaders of various political and social groups, and come out with a well-written, factually accurate, and remarkably vivid picture of the country. In this book he is particularly interested in the relations of Latin America to the United States and the influence of fifth column work of the Nazis. He finds such activities in most of the countries, to a dangerous extent in some of them, and on the whole says that the Good Neighbor Policy is working well. He is doubtful of some of the artificial attempts to stimulate good will and holds to the idea that the best way to keep our relationships with Latin America helpful is to keep the lines of mutual trade open. *Inside Latin America* is being criticized as lacking in depth, saying that the author was not able to penetrate into the cultural background of the Latin American people. This criticism seems just, but to the average reader, this interesting account of the life of the people to the south of us is important and helpful.

HORNELL HART is professor of sociology at Duke University. He has devised a "chart for happiness" concerning which he has written extensively. He finds that certain individuals live on a high plane of joy while others are constantly depressed and worried. He finds, what most of us well know, that the happiness of the individual has but little to do with such circumstances as health, wealth, or station in life. He thinks that something should be done to keep us to a high level of joyous living and discusses the project in *New Gateways to Creative Living*. His method is to suggest that we be scientific, i.e., experimental. He suggests certain experiments that prove our capacity to manage our inner lives. If this be so, let us extend the experiments, increase our own self-control, and therefore manage our happiness constructively. This of course is not only an inner problem of the individual, but issues in social and cosmic results. There is a great deal of secular common sense and some religion in this book. It would seem to this reader that religion is limited to the "cosmic" adjustment of the individual to his universe. While this is an important function of religion, it is not the whole matter by any means. This helpful book deserves attention by those who are dealing with the problems of maladjusted people.

CHARLES S. BRADEN, author of a recent work on comparative religions called *The World's Religions,* has a new book, *Man's Quest for Salvation.* The idea of salvation is analyzed in ten of the great religions, beginning with Hinduism and ending with Islam. "Religion everywhere," says the author, "represents man's attempt to achieve enduring satisfaction." While this quest is termed salvation in the Christian religion, it is represented in all faiths. The chapters are well written, the various views within each faith are presented succinctly and clearly, and the arguments seem to be fair. The chapter on the Christian religion presents with remarkable clarity and completeness the various phases of Christian thought, biblical, Protestant, Catholic. If the author has been as fair with all the religions as he has with his own, the reader has a very good treatise on the stream of "enduring satisfaction" which is the vital element of man's spiritual quest.

The tragic conditions of war-time always stimulate weird interpretations of the apocalyptic literature of the Scriptures. This makes William Peter King's common-sense little volume called *Adventism* timely.

(*Continued on page* 47.)

A Message to Our Fellow Christians

From the Federal Council of the Churches of Christ in America

EDITORIAL NOTE: The accompanying message on the attitudes and responsibilities of church members in the light of the war was drafted at a special meeting of the Executive Committee of the Federal Council of Churches and addressed to its 150,000 local member churches. It is probably the most representative statement on the war that will come from Protestant church forces. Eighty officially delegated representatives of the 24 national religious bodies comprising the Federal Council helped prepare the message. Disciple members of the Executive Committee present and participating in drafting the statement were Kenneth B. Bowen, Geo. Walker Buckner, Jr., Frederick W. Burnham, Hugh Darsie, and L. W. McCreary.

THE war which oppresses our world today marks a deepening crisis in civilization. The calculated treachery of recent aggressions has evoked instant condemnation. It is a manifestation of a great flood of evil that has overwhelmed nation after nation, destroying human rights and leaving men the victims of irresponsible force. We do not disclaim our own share in the events, economic, political and moral, which made it possible for these evil forces to be released. But these forces have now brought war to our shores, and our nation has joined in the world's struggle that it may preserve the ideals and institutions of free men.

Yet we must realize that the war is but the most shocking sign of the demoralization of modern life and international conduct. The laws of God have not been honored. Now the awful consequences are laid bare. Conscious of our participation in the world's sin, we would be humble and penitent before God.

But we do not despair. Our trust is in God, in whose hand is the destiny of men and nations. They have wandered through long dark nights; but God has not forsaken them. We today must turn from proud and frantic worldliness to God. Then we may be chastened and strengthened even by calamities and become his instruments for fashioning a free, just and neighborly world. The issue of all our striving is with him.

We have A THREEFOLD RESPONSIBILITY: as citizens of a nation which, under God, is dedicated to human freedom; as members of the church in America, which is called to minister to people under heavy strain; and as members of the world-wide church, which unites in a common fellowship men of every race and nation who acknowledge Jesus Christ as Lord and Savior.

AS CITIZENS we gratefully acknowledge a priceless national heritage of freedom and democratic ideals for which earlier generations struggled and sacrificed. We cherish this heritage more deeply when we see it attacked by a totalitarian threat. We are resolved to defend it from the menace of rival systems from without and from the degradation of abuse or neglect from within. It is our high obligation to bequeath our heritage unimpaired and strengthened to those who follow us. We rededicate ourselves to the highest purposes of this nation and to its unfinished task of building a more truly free and democratic society.

AS MEMBERS of the church in America we have responsibilities which only the church can discharge. It must ceaselessly bring to judgment those individual and social sins, at home and abroad, which are the cause of our disaster. The church must minister in every Christ-like way to men in the midst of war. More than ever, in such an hour, people need its ministry. They cannot withstand the tensions of wartime without moral and spiritual resource. The church must maintain its distinctive service, but now with all the greater devotion and skill. It must inspire men, in the armed forces and at home, with faith and hope and courage. It must bring guidance to the perplexed, and comfort to the distressed—God's strength for our struggle and his peace for our pain.

The host of young men who in this hour of crisis answer their country's call are a special concern of the church. It encompasses with gratitude and prayer all now summoned to render sacrificial service, whether in the armed forces or in other work of national importance. It honors the sincere conscience of every man. It sends many of its ministers to serve as chaplains and seeks to create a wholesome environment in every camp community.

In days of trial, the church cleaves to a steady faith. When bitterness and hatred may easily overwhelm us, the church is still the stronghold of goodwill. It counts dear all basic human rights. It befriends loyal minorities, including those of alien birth or those descended from peoples with whose governments our country is now at war. The church cannot abrogate its gospel of Eternal Love.

The church should minister in mercy to those on whom the cruelty of war most heavily falls. To the full measure of its ability it should care for refugees and prisoners of war and all others caught in the appalling suffering of our world.

The church must be in the vanguard of preparation for a just and durable peace. The great sacrifice of treasure and of life must not be in vain. We must build now the spiritual foundations for a better order of the world. This task is immediate and cannot be delayed.

AS MEMBERS of the world-wide church, which transcends all differences of race and nation, we have obligations which reach beyond our own country. We must preserve at all costs the world-wide Christian fellowship, without which no free world order of justice and peace can be achieved. In times of war Christians in different nations are still members of the one body of Christ. They must pray, not merely for their own national interest, but that God's will may be done in and through all nations. They must remember that in every warring nation there are men and women who, in spite of different political allegiances, are one with us in the ecumenical church and who also pray

for its fuller realization and the coming of God's kingdom in the world. As this universal church strengthens and extends its fellowship and deepens its loyalty to one Lord and Master it will be the greatest of all forces binding a broken world together.

WE THEREFORE CALL UPON OUR FELLOW CHRISTIANS

to bow in penitence before the judgments of God, who is the Ruler of nations and the Father of mankind;

to devote themselves to preserving and strengthening the ideals of freedom and democracy;

to withstand any propaganda of hatred or revenge and to refuse it the sanction of religion;

to manifest Christian good will toward those among us whose origin was in nations with which our country is now at war;

to succor with generosity all who suffer from the ravages of war;

to minister to the deeper needs of men in the nation's service;

to pray constantly that our national leaders may be guided and strengthened by the Spirit of God, and that after this tragic conflict there shall come a new world of righteousness, justice and peace for all nations;

to strive for national policies in conformity with the will of God, rather than to seek the divine sanction for a human purpose;

to work actively and persistently for justice and good will among all racial groups both in our own country and throughout the world;

to maintain unbroken the fellowship of prayer with Christians everywhere;

to be steadfastly loyal to the holy catholic church; holy—sanctified to the redemptive purpose of God; catholic—of all believers and in all ages;

to pray without ceasing that God's name may be hallowed and his will be done in earth as it is in heaven;

to maintain confident faith in God as the refuge and strength of his people even in the darkest night, and to trust in the triumph of his will.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."

An Affirmation of Christian Faith for War Days

IN VIEW of the fact that our world is at war—a war in which our nation by virtue of its possessions, its population and its ideals has much at stake; that the Disciples of Christ are an important and indigenous section of American Christianity; and that many of our pastors, missionaries and fellow Disciples of Christ are facing confusion, distress and personal danger, it seems appropriate to address the following message of faith, encouragement and counsel to our churches and our people:

1. God in History

Our God is a God of history. As the God of history, we believe he looks upon this war, not as something isolated and apart but as an inevitable expression of the sinfulness of our competitive and predatory world. We must, therefore, as Christians face this tragic hour in the spirit of humility and penitence, recognizing that we must accept our share of guilt, earnestly desiring to work for our generation in accordance with the divine purpose.

2. God in Human Life

Our God is revealed in Christ as a heavenly Father, concerned with our human problems, difficulties, sufferings and aspirations. As his followers we must, therefore, share the burdens of a world at war and carry them humbly, courageously and sacrificially. We must comfort the sick and bereaved, ease the burdens of the anxious and worried and bring inspiration and strength to the weary and overborne.

3. The Democratic Ideal

Our Lord and Savior Jesus Christ preached the Kingdom of God as a major element in his message. It was his social goal. We cherish the conviction that the social ideals of the kingdom are best realized through the political methods of democracy. We are therefore convinced that all totalitarian governments are dangerous to the rights and liberties of the democratic ideal. We know that democracy is a spiritual ideal difficult to achieve and maintain, especially in time of war. We are therefore concerned that democratic rights shall be protected and religious liberty defended. We look forward to the extension of democratic processes to all areas of world life.

4. The Christian Ideal of Love

From the teachings of the Scriptures, and especially from the New Testament, we find that love and good will are the godly motivations of life. We realize the great difficulty of maintaining Christian attitudes of love and good will in times of war. Therefore we caution against all suspicion, unbrotherliness and hatred, and hope that our government will do nothing from the motives of sheer vengeance and retaliation. We are determined earnestly and prayerfully to maintain the spirit of Christ in our inward thoughts, in our outward actions and in our spoken words. In face of the hatreds engendered by war we must continue the Christian ministry of reconciliation.

5. The Church

It is universally recognized that the church is the divine instrument for the maintenance, teaching and propagation of the Christian faith. It is the duty of the church to teach and preach the gospel, to maintain Christian worship and to interpret the Word of God through Christ to every generation.

In times of moral and spiritual crisis this duty falls heavily upon the leaders and the members of the church—a duty to be faithful, judicious and zealous in all Christian efforts. The church is more powerful if its leaders are true to its highest purposes and its members are unequivocally loyal to their Christian vows. Therefore we are called upon in this tragic hour to support the church with redoubled devotion and consecration.

It is our conviction that the church will be most useful to our people and most effective in our national life if it is true to itself and is permitted to maintain its liberty and freedom. It is the function of the church to perform its sacred and important work of teaching, preaching and interpreting the gospel, and it should not, therefore, be used as an instrument for the achievement of political or military ends.

6. The Church and the World Community

It is a tragic paradox and a significant coincidence that we have for the first time in history a world war and a world church. The world war involves nearly every nation and most of the people of the earth. It uses the materials and human forces of this world in violence and battle. But strangely enough, within each of the warring nations and overleaping political, national and racial boundaries the church is now represented by devout and godly people. These Christian people and these Christian churches constitute a world community which we call Christendom.

In spite of war we must strive to maintain this world community of Christian people and keep it alive in our thoughts and affections. We must support it by our hopes, our prayers and our worship, for it is our faith that this world community of Christians is the fairest hope of mankind and is the promise of the world community of nations and peoples which must redeem the tragic sacrifices of our day.

Miracles You Paid For

By OSWALD J. GOULTER*

IN CHINA when I want to see something spectacular and amazing, I don't have to go to a movie, I go to the University Hospital in Nanking. There you can see a whole string of modern miracles any day you like. Christ said, "Greater things than these, shall ye do." Well, Dr. R. F. Brady seems to reel them off by the dozen: he mends broken backs, patches up limbs that have been blown to pieces by shells, until they look almost as good as new; he saves scores of lives by the modern miracles of surgery in cases where the people would have no possible chance if it were not for the mission hospital. Before my eyes he seemed to be duplicating Christ's miracles by the dozens.

As we walked through the wards, a little boy came tearing down the aisle to meet us, and then he played hide and seek with Dr. Brady behind the beds. A few weeks ago he was a helpless cripple slated at best for a life on crutches. Now he is the envy of every patient in the ward as he skips around their beds.

A man with a broken back, which he received when he fell off the building he was repairing, was lying on his bed in the ward. "Poor fellow," I thought, "what is the use of saving a man like that. He will be just one more filthy cripple, begging in the Nanking market place the remainder of his life." But no, Dr. Brady came along. He did not use Christ's exact words, "Take up thy bed and walk," but he did use a modern college-gymnasium version of it. "Come along now," he said, "Step around! Up you go on the gym apparatus! Now chin yourself! Again! Again! One, two, three!" Each time the man went up he was strengthening those back muscles which will ultimately make it possible for him to go back to his regular work.

We stopped at another bed. Here was a man who brightened up at the doctor's approach. "What do you think of that for a face?" Dr. Brady asked me, with something of the pride of an artist after he has moulded a handsome figure in clay. "Looks all right to me," I replied, without trying to be too critical.

"That man got between the lines when the Japanese were having a battle with the guerillas," Dr. Brady explained, "and he lost the larger part of his lower jaw." The doctor had patched up the man's face by taking a slice of bone with the right curvature out of the man's own leg, and fitted up a brand new lower jaw with it. He even attached it to the ends of the old jawbone so that he would be able to chew with it, or at least move it up and down with a chewing motion.

There were scores of other cases, all with interesting stories, and most of them were rapidly being placed in condition to go back to their business or occupation and fill their places as well as, if not better, than when the tragedy of war, accident, or disease, overwhelmed them.

Two men with repaired backs demonstrating their fitness

The recent history of China and the prominence achieved by its Christian leaders indicate that the monumental service rendered by Nanking University Hospital and many other Christian institutions has had a deep and permanent influence on the entire national life of this country of four hundred million people. These miracles of surgery, and this greater miracle of training an efficient Christian leadership for this mighty nation, which is now so closely related to the other great democracies in charting humanity's future, are what you bought with your missionary dollar—or thousand dollars—as the case may be. I present them to you for your inspection. Are you satisfied with your purchase?

*Mr. Goulter is a missionary of the United Society. He is one of the few remaining in China. Dr. Brady is now home on furlough.

Two Hundred Miles Via Bicycle

THE West Virginia Launch took me six hours journey to a point accessible to one of our districts out from Monieka. A pastor supervisor and a school supervisor accompanied me and shared responsibilities. A government official and his wife were just ready to load into a steel boat to be paddled to a town below Monieka, so were delighted to come back with Dr. Jaggard in the launch. Their retinue of soldiers and prisoners followed in canoes.

Most of the women of this district were taking advantage of the dry season to fish and hunt copal, so were in riverine camps. They seek money to pay their tax, and extra cash for clothes and blankets. The rest of the year they will have little money but will live from their gardens.

The men had been called home by a governmental request to clear an acre of forest and to plant it in up-land rice. Each one expects about eight bushels. He may get a cent a pound unhulled, and can buy back hulled rice at three cents, or laboriously hull his own in a hand-hewn mortar.

My bicycle cyclometer registered 200 miles in my three weeks there. Some days I traveled but six miles, spending the nights with church groups. My rate per mile depends upon the roads and my inclinations. If I hurry ahead of a rain, it may be eight miles an hour; walk over swamp logs it may be a foot a minute. Average that if you wish!

What do I do on an itinerary? I address each church group; call the roll and talk over any individual problems; visit the schools; gather the offerings; pay the teachers and preachers; and over and over again explain that I am not qualified to diagnose diseases nor to dispense medicines.

Our people know worldly ways, and, having a desire for clothes more than meager allowances or poor incomes justify, many do not tithe their incomes. I rejoiced with several who gave liberally, and a few of our teachers added to their tithe as much as a month's salary extra. These with other evidences of Christian living keep us assured that seed we plant and cultivate is kept growing. Where we cannot cultivate frequently, the young plants wither and die. When we see all that should be done we wish we were quadruplets.

—MARTHA BATEMAN.

Monieka, Belgian Congo.

The End of the First Year of the "Growing Church in India"

The year ending October 31, 1941, has been a good growing year. It has seen the addition of about 250 men and women and children to the Christian fold from among the Dumars and Satnamis. Two villages where a year ago there were no Christians, and three other villages where a year ago there were only three Christian families all told, now have 31 Christian families in them. Thus five new worshiping groups—village churches—have been established. In three other new villages where there were no Christians at all before, there are now three and four families of Christians, not quite enough to be called "worshiping groups," but likely to graduate into that category in a few months. In addition to this, every one of the village churches existing in October, 1940, has been strengthened by baptisms from among the True-namers and Dumars.

—D. A. MCGAVRAN.

Central Province, India.

Meet the Pada Family

A CHRISTIAN family is one of the grandest groups this side of heaven, and the Padas may be placed in that category. Large families are the rule in the Philippines, but for a family to have all of its children living—fifteen in all—is quite an accomplishment, especially in this country where dysentery takes such a tragic toll of small children.

Graciano Pada, the father, first came in contact with evangelical Christianity when one of our former missionaries, Hermon P. Williams, went on preaching trips from town to town in this province of Ilocos Sur. He became a resident of our Christian Dormitory here, and through Mr. Hanna was converted and baptized in 1910. Shortly after his marriage in 1915, his wife was baptized by Mr. Hanna.

Mr. Pada attended the Vigan Bible School in 1916 and served as an evangelist the following year. Ever since his conversion until the present time, Mr. Pada has been a faithful leader in the Vigan Church as well as in the Ilocos Sur Convention. He is now the president of the church board. Through the years he has had close contact with our missionaries—Mr. Saunders, Mr. Stipp, Misses Kern and Dreese, Dr. Pickett, Mr. Higdon, Mr. and Mrs. Fonger, Dr. and Mrs. Palencia, and now Mr. and Mrs. Huber. Since 1912 he has served the government in trusted positions. He is the present treasurer and postmaster of Caoayan, Ilocos Sur.

The three oldest daughters are normal school graduates and schoolteachers. The fourth is a senior in P. N. S., Laoag. The oldest son is a sophomore in the University of the Philippines. Another son is a high school graduate; three children are in high school, four in the grades and the two smallest keep their mother company. The youngest daughter is named for Miss Rosella Kern, one of our former missionary nurses. Almost every year at least one of the children carries off some honor in our Vigan schools.

Through the Christian influence of their parents, the children are very active in the church. Josefina is church treasurer, assistant organist, superintendent of the children's department, and a member of the board of directors of our Credit Union; Dedicacion is choir leader and Christian Endeavor Secretary in Laoag; Constancia is chairman of the Christian Endeavor Forensic Club; Helen is president of the Co-ed English Sunday School Class; and Brilliantino is Christian Endeavor president.

The Pada family is building men and women for God!

—DAISY MCLIN HUBER.

Vigan, Ilocos Sur, P. I.

[Ed. Note: This story was received in the WORLD CALL offices a few days before December 7, 1941.]

Pension Fund Notes and News

Twelve new ministers and churches from Puerto Rico began their membership in December. These ministers in this mission field pay their own 2½ per cent, and the churches they serve pay the 8 per cent. Welcome, Puerto Rico into this fellowship.

NOTE: If it can be done in Puerto Rico, it can be done in any church in the United States.

A new church of thirty members has just been organized in Carson City, Nevada. The news item says: "The Carson City Church voted on the evening of its organization to enter the Pension Fund. This is likely without precedent, since the new church receives no outside aid."

This leads to the suggestion that hereafter churches which celebrate their hundredth anniversaries, might as a part of that celebration of one hundred years of history, vote to become members of the Pension Plan, if not already members.

A recent study was made of churches having local expense budgets of $2,000 and over. There are four states which have 60 per cent or more of their churches of this class paying 8 per cent on their minister's salaries. There are ten states which have 60 per cent or more of their ministers serving churches of this class, who are members of the Plan. Northern California heads the list with 82 per cent of ministers enrolled, and Iowa heads the list of churches with 62 per cent enrolled. Indiana has 65 per cent and 52 per cent respectively, and Ohio has 64 per cent and 48 per cent.

This is going in the right direction, "Enroll a new minister. Enroll a new church."

There have been eighty-one cases of total disability among members of the Pension Plan in ten years and eleven months. One-third were due to heart and circulatory difficulties, and one-fourth due to brain and nervous disorders. There have been no cases of cancer, and only six due to tuberculosis.

The address of the Pension Fund *is not 222 Downey Avenue. It is not in care of U. C. M. S. It is not Missions Building.* It is about six miles away from these addresses.

IT IS 800 Test Building (which is downtown Indianapolis) or *it is Box 1635, Indianapolis, Indiana.*

Former Student Returns to School

MRS. CHARLES MITCHELL, formerly Miss Grace Howard, who was a member of the second class to graduate from Livingston Academy, has returned and enrolled as a freshman in the new Cordell Hull Junior College. She received her high school diploma in 1916, and has been a busy woman ever since. She attended a business college for a while and did clerical work for a year. She married in 1916, has done her own house work, and has ministered to the sick and needy of the entire community. At Livingston Academy she studied Bible. She has taught a Sunday school class for the past twenty-five years.

Mrs. Mitchell is the mother of four stalwart sons, three of whom have already graduated from Livingston Academy, and the fourth is a sophomore in the school. Her oldest son is a registered pharmacist. The second has done two years of college work, and now has a good job. The third is a sophomore in college. Her husband is a postal employee.

With three of her sons away from home, and with only her husband and youngest son to look after, Mrs. Mitchell, for once in her life, finds that she has some spare time on her hands, and she is making use of this time by becoming a student again.

She has always been a great lover of good literature, and she now has an opportunity to read some of the books that she has always wanted to read. Also, she has a sympathetic teacher who is helping her in every way possible to get the greatest enjoyment possible from her work.

—LIVINGSTON ACADEMY.

The State of the Church

By HENRY SMITH LEIPER

American Secretary of World Council of Churches

In Process of Formation

RECORD ENROLLMENT REPORTED IN CHINA'S CHRISTIAN COLLEGES

While American colleges are facing a marked decrease in enrollment during the first year of active war, China's colleges in the fourth year of war report an increased enrollment over 1940-1941. This year's figures in China show a growth of more than 38 per cent as compared with maximum figures before the war came. The total number of students now nears nine thousand—in fact is but seven short of that number. Only one college in the list of fourteen reported a decrease for this academic year. The colleges evidently are appreciated and are filling an ever increasing place in the life of the nation.

UNITED CHURCH OF CHRIST IN JAPAN OFFICIALLY RECOGNIZED

Just before the outbreak of war in the Pacific word came to Dr. A. L. Warnshuis, Secretary of the International Missionary Council, to the effect that the Ministry of Education had officially recognized the United Church which represents the merger of more than 40 Protestant denominations. The debate will still go on as to how far the merger represented Christian motivation and to what degree it was a response to visible or invisible government pressure. But even in Japan it is "an ill wind that blows nobody good." We may live to see a much stronger church in the Island Kingdom after this trial by fire has passed.

RECONSTRUCTION PROPOSALS IN ENGLAND ARE THOROUGHGOING

An official Commission of the Anglican and Free Churches in England for "International Friendship and Social Responsibility" has just issued a report under the title, "Social Justice and Economic Reconstruction," which shows dramatically that the British church leaders have not forgotten to think about post-war days because of the pressure of war activities.

The report, which is printed in this country by the Federal Council of Churches and may be secured by writing to the Council at 297 Fourth Avenue, New York, marks a definite advance in the spread of Christian social thinking through the "classes" as well as the "masses" of Old England. Man's need for a high ideal of economic life is shown to be a religious one: consequently any tendency to ignore the problem of unemployment or of poverty is a denial of the authority of God over the whole of man's life.

The writers of the report, headed by the Archbishop of York, go even further than did the now famous Malvern findings. They are definite and explicit as to what needs to be done in reorganizing the economic life of the nation—beginning at once. They think that the war with its realization of common destiny and common danger provides a propitious time to undertake radical change in the social structure. They call for an effective share in the determination of the policy of labor to be given to labor. They ask for a new sense of responsibility in the making of domestic economic policies which will inevitably react upon other nations. They state that "the powers exercised by industrial and financial elements are the clearest instances of evil." In the Britain of tomorrow they declare "the nation will not longer allow the major decisions in finance and industry . . . to be taken as now by a handful of people who are not bound to answer for the social consequences of their decisions."

NEW CHURCHES FOR THE NEW ERA

Under this title, the organ of the Church of Scotland, *Life and Work,* publishes in its September, 1941, number an article by the Rev. R. W. Stewart which lays down the principles which will need to be kept in mind in rebuilding destroyed churches if they are to be effective in meeting the needs of the new day. This is what he says:

"The destruction of so many ancient shrines, deplorable as it is, has brought out a new consciousness that the life of the church and nation is not bound to material possessions however precious and hallowed by time, and it is likely that the spirit of the new order will find better expression in the devising of new forms than in the facsimile restoration of ruins.

"In particular the question ought to be examined whether, in practical use, the traditional form and aspect of our large dignified churches is that which is best fitted to produce the largest volume of worship in spirit and in truth, if the amount be estimated by the members present and the heartiness of their participation. One minister of a very lovely ancient church in a blitzed city in England remarked recently on the thrilling sense of reality which he found in conducting crowded services for the homeless under a railway arch, so different from the meagre attendance he was accustomed to see dotted here and there in the spacious beauty of his parish church. . . ."

Prayers for Rain in India

ALMOST half of the usual rainy season was over when the monsoon really began properly in the Central Province. Early in June rain fell two times, then there was no more in Damoh, except showers, until about August 4. The prices of necessities went still higher, and famine threatened. Shortage of drinking water was reported in many places.

A Bible woman and I were working in a village near Damoh one morning when I saw crowds of men and boys returning to the city. I was told that they were Mohammedans who had gone to a special tomb to pray for rain.

We were talking with a Hindu family about cholera when some children came carrying a live frog tied to a pole by one leg. I was not successful in my attempt at stopping the cruelty. This was not the first time I had heard about this Hindu religious custom. Unmarried girls go from house to house, singing a special song asking the gods to send rain. The girls beg whole-wheat flour, *ata,* from people. The girls go to the idols, make bread of the *ata* and water, eat the bread and pray for rain. This has been done in so many places.

A Hindu woman told me about an affair in which she and many other people had part in a village about fifteen miles from here. (The temple and idols of that town are visited by pilgrims several times each year.) The bai said that a big hole was dug, into which a fire was placed. Equal amounts of clarified butter, sesamum seeds, another kind of seeds called *jawa,* sugar, and incense had been mixed. Each person said "Swaha" when throwing bits of the mixture on the fire. The Hindus thought that this form of worship would bring the desired rain. My dictionary says "swaha" is an exclamation used in making an offering to a deity, especially to Agni, who presides over burnt offerings.

I heard that many Hindus became angry at their idols because of unanswered prayers for rain. They threw liquid manure over the images saying, "We have become tired of praying for rain. Now, cause rain to come to wash yourselves clean."

Several years ago I wrote about twin girls arriving in a Hindu home. The influence of the Christ has been at work in that home for years through the Bible Women. This non-Christian mother was not superstitious, nor did she consider the arrival of twin girls a curse from the gods. With difficulty she kept both girls alive. The Bible Women gave advice about the milk and bottles and the general care of the babies. Later Tulsa bai sent the girls to school. They finished the six grades in the local Government school for girls. The twins are grown now but are not married. It is evident that the mother realizes the evils of child marriage and has no intention of inflicting them on her daughters. The girls read my library books and magazines in Hindi.

—ANN MULLIN.

Damoh, C. P., India

Effects of the Christian Message

MISS EDNA POOLE, missionary stationed at Bolenge, Belgian Congo, received a letter last fall from a young graduate of the Congo Christian Institute. This young man's home is on the Ubangi River that branches off from the Congo. Miss Poole has translated the letter for she felt that it reveals so concretely the changes that come with the Christian message. The village from which the letter came is several days' travel from Bolenge. The letter as translated reads as follows:

Miss Poole with her school for evangelists

Ngondo, Ngiri-Ubangi
le 29 Sept. 1941

To Mama Imongo at Bolenge:

Thanks very much for some sheets of paper, envelopes and pencil. I appreciate your kind thoughts and I do not have to refrain from writing because I do not have these materials. I am writing to tell you the news of our district.

When our beloved and mourned-for pastor, Lokangu Mose, with Bongede Albert, left in May to go to the committee meeting at Bolenge, we had arranged to meet in one place on their return that we might discuss the report they would bring from the committee. Alas, that promise was spoiled! Such terrible loss and grief! Our pastor was suddenly taken from us. So the meeting that we had planned turned out to be a burial service. We had a true service. I mean those who came did not wear the dirty rags customary to mourning, but dressed in their clean and best clothes. How I marveled! No dancing, no rolling in the dirt, all so clean and reverent! Truly, I marveled! I have seen such Christian services at Bolenge but I had never seen it so in my home village.

After the service we discussed the work and examined all the papers that Lokangu Mose had left behind. It was hard. We did not know how we could plan without our wise leader. We arranged to take up a contribution to buy a head stone for him. They asked me to write to Mama Bombolo [Miss Georgia Bateman] to ask the price of the stones they make at the Bolenge hospital; not the little ones that sell for 20 francs, but the big ones made in the shape of a cross. Also we would like to buy 2 kilos of cement to set the stone in brick. Once when I bought some to fix my mother's grave, it was 10 francs a kilo, but it will be more now since the war. Send us a letter about the prices so we can finish the matter.

I have much sadness in my heart because people of other religions have been saying hard things to our teacher-preachers and Christians. They say to them, "Your white missionaries cannot come to help your teachers anymore because of the war, and your own leader who took the place of a white missionary has died and you are left all alone. Come and join with us." It is a great sorrow that some of our teachers and Christians who do not know the real meaning of things are willing to be persuaded. I feel great grief that the faith of our people has not yet grown strong enough for them to stand alone in times of testing. The missionaries of these other faiths visit in the villages each month and build brick, tin-roofed church buildings. We miss our own white missionaries; no one of you has been to see us and help us since the first month of 1940. That is almost two years we have been alone. But in spite of this, all our Christians will not go away. I know this in my heart; it is temporary temptation and will pass away.

One other thing, I want you to know that Ida is expecting again, and I am remembering every day what Mama Bombolo told me about her need of injections at this time, and I will not fail to get her to the hospital there so Mama can take care of her. I have been waiting, hoping perhaps that some of you would be coming to our district, but I will not wait too long. Soon I will go to the State post to ask for a permit to travel to Bolenge. I could not agree that my wife give birth here in our own village because so many of the customs carried out by the elders at that time are mistakes. They do not want us to help them correct these mistakes so I will not stay here to quarrel with them, but will come to Bolenge so that my wife will be in Mama's care.

From the time that I came from school in September, 1940, until now in September, 1941, 14 people have died in my own village. It is of truth that some of these died with a sickness of death, but some died without reason of death. If they had been in the Bolenge hospital in Mama's care they could not have died. To be ill so far away from the hospital [five days by canoe] is so hard for us who have learned that one can be ill without fear and worry in the heart in a hospital where the doctor has been to a real school and has great wisdom of medicine. It is with great fear that we take our own medicine when we become ill at home, for we have heard with our ears that our own forest roots and barks have not yet been examined and measured for dosage, and many times they make us worse instead of better.

I want to live and teach in my own village for some time because it is the will of the Lord Jesus; but if there should be an opening one day at a company or state post, I would like to go to live near a hospital. Before the war there was a doctor at the State post near by, but now he has gone and we have no help.

I know that it is hard for you to get materials now because of the war, but if you should have some rulers there would you please let me buy one for my school. The people here say that it has been so long since you have brought any books for them to buy. Many of them do not even have a song book any more. If any of you can come to us, please bring lots of them.

Do you have any more word from Is'e'ofeko? [Mr. Edwards who was en route to Congo on the "Zam Zam."] Our tears are not yet finished because he had so much trouble and because he could not come to us. We pray all the time in his behalf.

I have ended this letter but all the words cannot be finished in one letter. Many greetings from my wife, Ida, to you, and I also send the same.

BOLONGWA ELIE.

Calling All Doctors

We learn that a Hospital-for-Africa bequest has come to the United Society. Oh, that every Christian would include in his will a share for world Christianity! Then doctors can consecrate their science, strength and selves to this suffering section, largely undoctored.

—CONGO NEWS LETTER.

Greetings from Mrs. Henderson

EARLY in the year a letter dated December 1, 1941, was received from Mrs. H. G. Henderson, missionary interned in Berlin, Germany. So many of the WORLD CALL readers are vitally interested in the Hendersons and their welfare. We are therefore passing on excerpts from this latest letter—with the United States now at war it may be the last for some time. The letter was addressed to Dr. C. M. Yocum of the foreign division of The United Christian Missionary Society.

"Dear Dr. Yocum and all:

"How happy I am to have received so many wonderful and encouraging letters from friends in our brotherhood throughout U.S.A. and Canada. They mean so much to me, and I would love to be able to write each one separately, but under present circumstances it is impossible; so I hope that they will in some small measure know how very much I appreciate their kindness and sincerity in writing me.

"Last week we heard rumors of our possible release from this country, but upon making calls on the police and various officials, we are again assured that it was only a rumor, and that we must remain in Germany until our Government [Canadian] will allow German women to leave my country, or until some exchange is negotiated, which we hope will not be too many months or years. Every day we go to the Embassy just in case there might be some new development, and of course the main purpose of our going is to obtain mail.

"We are still enjoying Berlin and there are many places and things of interest to be seen, although I must confess I would gladly leave if given an exit permit. Sometime this week we hope to go out to Wittenberg, the home of Martin Luther. Then, too, we have been blessed in that the weather has not been too cold. We all have so much to be thankful for, and last Sunday, being Thanksgiving, once again realized how blessed we have been.

"Freddie [Mr. Henderson is in a camp elsewhere in Germany] is apparently well and I hear from him quite often. His letter forms are so short that there really isn't much space for news; but his letters are even more wonderful than those he wrote before we were married—I am sure you will understand now why there is very little space left for news. It has surely been a test of faith during our separation, but we can both say, 'Dear Lord, if it be thy will,' and we know that God will be able to use this period of separation to his honor and glory.

"It is really amazing how rapidly the days go by. We are still housed in Hotel Wartburg, and have fun marketing and preparing a three-course meal on one hot plate. As soon as one enters this hotel it smells of onions, cabbage, etc., and we know that a member of the 'Zam Zam' party is in the process of preparing a meal. We certainly have many good laughs over the meals, but we enjoy them so; and with the Red Cross food parcels coming in, we are well provided, so long as they continue to come.*

"American friends here have been extremely kind, and one kind gentleman from the Embassy, knowing some of our difficulties and financial circumstances, has instituted a Friday night dinner and bath night for three of the girls. Last Friday one other girl and myself were also included, so we had quite a bathing party! Here in the hotel the price of a bath is above our means, but of course we have basins in our rooms, so don't worry, even without a tub we can keep clean—that is, as long as our Red Cross parcels continue to come for they each contain a cake of soap. What the people use here, I don't know, because on our cards we are only entitled to one small cake a month, and it fairly disappears when it sees water.

"I hope this letter reaches you before Christmas, and my sincere wish is that all in Missions Building and everywhere will have a happy Christmas. Many we know will be separated from loved ones, but still the meaning of Christmas remains, the birth of Jesus Christ. What a glorious time this season is. We here in Berlin who are attending the American Church are looking forward to attending the Christmas service at dawn. Then our dinner is to be held in the church, and amongst ourselves we have a committee for preparations, etc. Mr. Herman, the minister, has given, or is giving, a ham, and others are giving such contributions. I thought you would like to know what we would be doing. So may we all enter into the real meaning of Christmas, and I send you my heartiest greetings.

(Signed) "JAMIE."

*It is not yet known whether or not the Red Cross parcels can be sent to her now that the United States and Germany are at war.

Former College President Dies

DR. R. E. Hieronymus, former president of Eureka College and community adviser of the University of Illinois, died at the age of 79 in Urbana, Illinois. Funeral services were held at Champaign and at Eureka, with burial in Olio cemetery.

Robert Enoch Hieronymus came from a pioneer Illinois family. He was born on December 8, 1862, near Atlanta, Illinois. He attended a district school near his birthplace, had one year in the Atlanta high school, after which he became a student at Illinois Normal University, from which institution he graduated.

He taught one year and attended the University of Michigan a year. At the age of 28 he went to Eureka; and a year later, in 1889, he was granted the bachelor's degree. He was immediately asked to serve on the faculty, and took a place as an instructor in English literature. In 1895 he was named vice-president, and also bursar of the board of trustees.

From 1897 to 1899 Dr. Hieronymus was on the staff of the State Normal School at Los Angeles, California. Returning to his former position as professor at Eureka in the fall of 1899, he was shortly called to a greater responsibility, that of president of the college. During the presidency, a program of cooperation and mutual action among Illinois colleges grew up. He was a leader in this movement and served as president of the Illinois Federation of Colleges from 1906 to 1908.

In 1914 the University of Illinois sought his services, and he became the university's community adviser. In this work he did much to elevate the spiritual and cultural sights of the people of the state. Officially he retired from active duty some nine years ago, but he actually carried on his work until quite recently.

"The life of Dr. Hieronymus speaks for itself as an example of the results of Christian faith and action," said President Burrus Dickinson of Eureka College. "He was a leader and an officer in the Disciples of Christ congregations to which he belonged, but his vision extended far beyond this religious body. He applied himself particularly to fostering a spirit of cooperation and unity among institutions devoted to the betterment of mankind. His personal qualities call to mind the words wisdom, vigor, unselfishness, humor, and optimism."

Susie Goes to Kindergarten

The mother of little Susie, three years old, and the pet of all the other nursery-kindergarten children of the Japanese Christian Institute in Los Angeles, sent an extra gift to the school not long ago. The teacher remonstrated, "Why, Mrs. Yamashita, this is too much. Susie has only been in school a few months and this is the second gift you have made." "Well," said the mother, "when I can't give it I won't, but I think I have saved that much in doctor bills. Susie is so much happier and healthier since she started to school."

Susie's family has a small cafe on a crowded downtown street. It takes the help of all the family to run it—father, mother, grandfather and grandmother—and there isn't much room for Susie to play, to say nothing of sunshine and wholesome surroundings. It is pleasant to know that our sandpile and swings, warm lunches and naps, are helping to give little Susie a good start in life.

—LEONORA VICKLAND.

National Study Conference on a Just and Durable Peace

ONE of the most important religious meetings of 1942 probably will be the one scheduled for March 3-5 at Ohio Wesleyan University in Delaware, Ohio—a National Study Conference on "The Churches and a Just and Durable Peace."

Details of the preliminary program have been announced by the Federal Council of Churches through its Commission to Study the Bases of a Just and Durable Peace. This commission was established a year ago by the Federal Council to lead church groups in thinking about the post-war world.

From two to three hundred delegates from the various denominations, from state and local councils of churches, and from other Protestant church organizations are expected to convene at Delaware, Ohio, to discuss the responsibility of the churches with respect to the post-war world and to consider what, if any, recommendations regarding American policy should be forthcoming from the churches.

The conference will be broken up into four study groups, according to John Foster Dulles, prominent international lawyer and Presbyterian layman who is chairman of the Peace Commission. These sections are: (1) the political bases of a just and durable peace; (2) the economic bases; (3) the social bases, including racial and cultural factors; (4) the church's program in relation to a just and durable peace.

In these study groups, according to Mr. Dulles, questions to be discussed will include such as these:

What Form of World Government Should the Churches Support?

Sanctions and World Police Force

Economic Responsibility of United States, National and International

Colonies (Including the Problem of Africa)

Race Relations with Respect to Economic and Political Framework of the Post-War World

The Ecumenical Church and Its Relation to the Establishment of the Post-War World

The Missionary Movement and Its Relation to the Establishment of the Post-War World

From the discussion of such questions is expected to come a statement which will be adopted in the closing plenary session of the conference and recommended to the American churches for their further study and consideration.

Mr. Dulles pointed out that "In the light of the expanding war the forthcoming National Study Conference takes on added significance. It is not too early—nor is it too late—to plan for a just and durable peace. Now, more than ever, with our country officially at war, we must 'in time of war prepare for peace.' We should be encouraged by the experience of the English churches which have been able, from the very outbreak of war more than two years ago, to carry on a thorough study of post-war problems."

The importance of preparing for peace in time of war is emphasized in the memorandum published recently embodying the preliminary views of the Committee of Direction of the Peace Commission. This memorandum pointed out that a study of these problems cannot await military victory, for the abrupt cessation of hostilities creates the widespread illusion that peace has already been attained.

"Through struggle and sacrifice men can bring into being moments which, if wisely and resolutely availed of, may be made to promote greatly the cause of peace. But such hard-won opportunities will be wasted unless, through prior planning and practice, our leaders and our people have come to know the inner fabric of peace. That is an immediate task which permits of no deferment."

The National Study Conference at Ohio Wesleyan will also have as a part of its program the annual Merrick-McDowell lectures. Five lecturers are now being chosen for this series and the emphasis this year will be on the problems involved in the post-war world.

It is expected that many students from Ohio Wesleyan will participate in the study groups. Rev. Bradford Abernethy, secretary of the Commission, made it clear that delegates to the Study Conference will speak only for themselves and not in any official sense for their respective communions. "Christians of other lands are looking to the Christians of the United States for guidance during these critical days. Recommendations of the conference will be studied by church groups in many parts of the world."

Medical Mercies

AS WE began our medical missionary work at Wema, it soon became quite obvious that there was a great contrast as compared to what our first three months of practice in an American city might have been. Before coming to Congo, as the war clouds grew thicker, naturally our thoughts turned to the possibility of starting medical work at home. The first year is very trying, usually with little or nothing to do.

But what a contrast is to be found in Congo! The very first day there were over 150 patients for treatment. We were so bewildered that we turned some of them away. But now we take care of 200 without getting too excited. A few statistics from our first three months' work may be interesting: 7,985 individual treatments were given at the hospital. The largest number of patients in a single day was 255, and the smallest number 35. Patients come from a distance as far as four days' travel on foot.

Surgery has been coming along well although we were handicapped the first five weeks by an autoclave which refused to work and which is still very temperamental. However, we managed to do 25 operations. They ranged in magnitude from a cataract to an abdominal tumor which weighed 79 pounds. Most operations are for tremendous hernias of years' standing.

The work we have been able to do must be credited in a large part to all of the workers who have preceded us. First to the Johnstons who started the station, and to all others who have continued in its work. To Dr. Wm. Davis who built such a fine building for the Lester Memorial Hospital. And especially to Miss Goldie Alumbaugh who left a group of well-trained nurses, a systematized program, and a wonderful confidence among the natives.

—Drs. Marjorie and Howard Horner
Wema, Belgian Congo

The "Post-War World"

"Democracy" and "Hopes for the Post-War World" are the themes of discussion groups on the campus this fall. We are continually cheered to read in the *Christian News Letter* and the *King-Hall News Letter* from England that they are emphasizing that the European war is not against the German people. Rather it is to stop aggression. We follow the fortunes of battle nightly by radio from London, Manila, Shanghai or San Francisco, depending on reception. It looks as though there is still a long way to go before we can begin to build our "post-war world." But the experiences of the last two decades have proved conclusively that as a world community, "united we stand, divided we fall." Some sort of world government with sufficient power and prestige to control the nation states is necessary to a new world. But such a world government must be backed by men of good will who are interested in seeing that the peoples of all nations are given just and equitable treatment.

Joan, age seven, recently discussing their Chinese names with her sister said, "I like Margaret Ann's Chinese name better because 'Beautiful Peace' is better than 'Beautiful Pearl' because with so much war everybody wants peace." Lewis would add, but do we really want the ways of living that would lead to peace?

—Mrs. Lewis Smythe.
Chengtu, West China.

WORLD CALL

News from Our College Reporters

AS WAR descends upon our nation, the programs of our educational institutions are vitally affected. Texas Christian University will adjust its campus program should the government deem it wise to arrange military training for young men while they are in college. Degrees will be granted to seniors who lack only a fraction of a semester when called. The students of William Woods College for women assembled in a special convocation to hear President Franklin D. Roosevelt ask Congress for a declaration of war, and changed plans for a party to a caroling when word came that a brother of one had given his life at Pearl Harbor. Butler University is in high gear for the emergency state proclaimed by President Roosevelt. President Daniel S. Robinson said that any men enlisting or called into service during the remainder of the semester would receive full credit for the entire fall semester. Branches of Red Cross, including the knitting division, home nursing and First Aid groups, have been started.

All our schools in these and other ways are stepping into the war program. In general, however, it is the conviction of our educational leaders that the regular processes of education should continue as normally as possible so that well educated leaders may not be lacking in the days of stress or in the period of reconstruction that shall follow war. Students should continue to train themselves to the utmost until such time as the orderly processes of the government shall determine where each one may most be needed. Undue emotionalism, hasty decisions, and unguided plans might lessen the value of any one in the crisis.

Other news from our schools is:

Northwest Christian College
Eugene, Oregon

The annual "Louisa F. Kellem's Fellowship for Girls" was held on the campus January 13, 14 and 15. The speaker, Mrs. Marion McQuarry, has been active with her husband in evangelistic work in the state of Washington for a number of years. Mr. and Mrs. McQuarry now serve the North Hill Christian Church in Spokane.

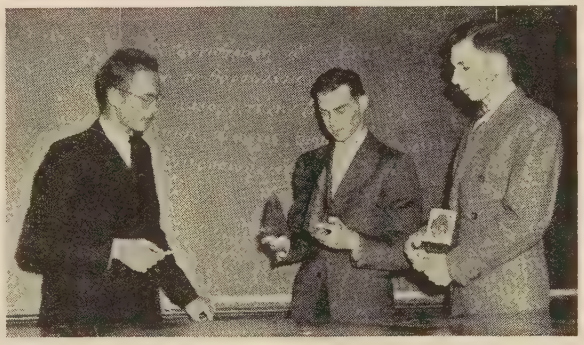
Mrs. McQuarry appeared before the student body for three chapel addresses. She also met with the young women of the campus in conference groups. She discusses with them the problems in relationship to the work of women in the church. There was a social gathering of the married students at which time Mrs. McQuarry discussed with them the service that may be rendered by the minister and his wife as companions in the work of the ministry. The women's association sponsored this fellowship. Louis Jean Widener is their president.

One hundred thirty young people have graduated from the college within the past eight years. One hundred and eight are in active service as pastors, evangelists, missionaries, army chaplains, Bible school teachers and benevolent workers. The other twenty-two are serving as active laymen in important service.

Two hundred and nineteen young men and women enrolled for the first term of the present school year, the largest enrollment since the school started eight years ago.

Christian College
Columbia, Missouri

Isador Phillip, famous French pianist, held master classes for piano majors at Christian College in Columbia, December 3 and 10.



Butler University experts in their own field (left to right), Joseph Berry, Marlyn Brock, and Robert Pittenger, discuss the intricacies of their respective fields of Greek, chemistry, and botany. These Phi Eta Sigma members are part of a fleet of tutors at Butler who are offering their services free of charge to first-year men whose class work is falling below schedule. President Robinson has made the following comment on the new tutorial system: "The new tutorial plan set up by Phi Eta Sigma offers one of the finest approaches to scholastic self-aid possible in our system."

M. Phillip, in a speech to the student body, gave his experiences in his flight from France when it had been occupied. He and his sisters left the country with only a few francs and none of their possessions. He expressed his gratitude for the freedom he enjoys in the United States.

The musician also told some of his personal encounters with famous composers. When M. Phillip was a young man working in a music store, Franz Liszt walked in to buy some of his own compositions. Liszt, who was trying to remain incognito on that particular afternoon, was amazed when M. Phillip recognized him immediately, and he thrilled the young man by asking him to call his cab.

Dr. Franklin B. Launer, director of the Christian College Conservatory, introduced Phillip as his former teacher. M. Phillip was entertained at a luncheon in the college dining room by the members of the conservatory faculty, the Misses Geneva Youngs, Margaret Buehler, Eleanor Shockey, Mrs. Margaret Tello and Dr. Launer, William C. Bedford, and Robert Fries.

Texas Christian University
Fort Worth, Texas

Formal inauguration ceremonies for President M. E. Sadler, set for April 8 and 9, have been indefinitely postponed because of the national emergency. The inauguration was to have been held in connection with a series of educational conferences, with representatives from schools throughout the nation. Dr. Sadler became president of T. C. U. Sept. 1, 1941, succeeding Dr. E. M. Waits, retired and now President Emeritus, who had served in the position 25 years.

"An American Symphony," Symphony No. 1 of Prof. Don Gillis, director of the Horned Frog Band, was performed January 4 in New York City by the Washington Heights Symphony Orchestra. "Panhandle Suite," another Gillis composition, will be performed in April.

A three-day music festival, devoted to the works of Mendelssohn, was given at T. C. U. in December. The event was in charge of Prof. Claude Sammis, director of the Symphony Orchestra, and Prof. William J. Marsh, director of the Mixed Chorus.

The newest professor in Brite College of the Bible is D. Ray Lindley, who is making the Department of Christian Ministries a live, vigorous contribution to the curriculum and to the students. He devotes his full time to this teaching and to consultations with the student-pastors on their immediate problems, as well as long range principles. Professor Lindley is a Texas product, schooled in Phillips, Brite College, Yale and several important pastorates.

Butler University
Indianapolis, Indiana

One of the most worthwhile programs inaugurated at Butler University during the past month has been the Tutorial System offered by members of Phi Eta Sigma, freshman men's honorary. Under the direction of Prof. Don W. Sparks, the project, free of charge, provides for tutors for freshmen whose work has fallen below standard.

Eleven students of journalism published an issue of the Danville *Gazette* as part of their practical newspaper laboratory work. Staff members for the student publication included James Neal, Stanley Trusty, Patricia Bridgins, J. Robert Dietz, Ralph Iula, Mark Mast, Joan Hixon, Jane Lewis, Mildred Reimer, Donnie Douglas, and Nick Smyrnis.

The Jordan-Butler Philharmonic choir has made several appearances at city and

state organization meetings, including those of a Terre Haute Shrine convention, Butler Women's Faculty Club, Women's Professional Club, Membership Banquet of the National Convention of the Modern Language Association.

The final session of the Butler Elementary School Supervision Conference heard Dr. Frank H. Gorman speak. The conference, directed for five consecutive Monday nights by prominent elementary school authorities, had as speakers Stephen M. Corey, University of Chicago; Dr. Ernest Horn, State University of Iowa; Dr. Mapcie Southall, George Peabody College; and Dr. Laura Zirbes, Ohio State University.

Miss Sina Faye Fowler, associate professor of the Butler University Home Economics department, is co-author of the book, *Food for Fifty,* which has just been released in its second edition. The book is planned to furnish home economic teachers and homemakers with reliable material on every important angle of food services and institutional cookery.

Dr. Gino A. Ratti, dean of the Butler Liberal Arts College, was secretary of the local arrangements committee for the national convention of the Modern Language Association of America held in Indianapolis Dec. 29-31.

William Woods College
Fulton, Missouri

Nine hundred high school seniors from thirty-five central Missouri high schools and three hundred twenty-five William Woods College students assembled on the campus December 16 for the Second Annual William Woods College-Fulton Kiwanis Club Vocational Guidance Conference.

Believing in the importance of vocational guidance in a world of war as well as in a world of peace, William Woods College through its Director of Guidance, Dr. Edwin F. Peters, assembled distinguished men from thirty different vocational fields to counsel with small groups of students. Well-known educators spoke to all participants of the conference.

Lloyd W. King, Superintendent of Schools for Missouri, delivered the keynote address on "Youth and Guidance," in which he advised the youth of today to stay in school even though the United States was at war. Dr. Frederick C. Seamster, Director of Occupational Guidance and Vocational Guidance for Missouri, led a panel discussion of counsellors on "The Problems Facing Youth in Securing Their First Position." Dr. Maurice J. Shore, Director of the Jewish Community Center in Kansas City, spoke on "Youth in the Post-War Period."

Following the first general assembly, the students gathered in small groups with counsellors in vocational fields of their own choice. The second general assembly was highlighted by a demonstration of "How to Make a Personal Application for a Position," conducted by the Missouri State Employment Service. The conference closed with a summary by Father Charles M. O'Hara of St. Louis University.

Bible College of Missouri
Columbia, Missouri

Forty delegates represented twenty Missouri institutions of higher learning at the Fourth Conference on Religion in Higher Education, November 28 and 29 at the Missouri Methodist Church in Columbia. With Dr. Edwin R. Walker of Central College, Fayette, the president, presiding, the conference opened with a dinner meeting at which Paul Weaver, head of the Division of Religion and Philosophy at Stephens College, spoke on the subject, "Philosophy of Religion in the Undergraduate Curriculum." This was followed by a forum led by Professor C. B. Hudson, Central Missouri State Teachers College, and Dr. Lloyd B. Harmon, Lindenwood College. The following day's meeting was opened with a report by Professors William S. Minor and Walter A. Hearn of the Bible College of Missouri on "Religion in Colleges of Missouri," followed by a general discussion.

Officers elected: president, True Taylor, Southeast Missouri State Teachers College; vice-president, A. F. Larson, William Woods College; executive secretary, Dean Carl Agee, The Bible College of Missouri; permanent secretary, Elizabeth Leichliter; program committee, Paul Weaver, Stephens College, and Arthur S. Emig, the University of Missouri.

The conference closed with a luncheon meeting at which the discussion centered around the subject, "A Course in Fundamental Moral and Religious Values." Copies of material prepared by Professor Paul R. Stevick of Joplin Junior College concerning the course as given at that school were presented for discussion. Dean Agee explained the handling of this basic course at The Bible College of Missouri. A discussion followed, led by Professor Larson and Dr. Charles Ryan Adams of Park College.

Purdue Christian Foundation
Lafayette, Indiana

The recent big event proved to be "The World Friendship Banquet." The students of Purdue Christian Foundation, with the help of the Purdue Cosmopolitan Club and the Woman's Missionary Society of the Lafayette Christian Church, worked and planned for a month in advance to insure the success of the banquet.

The decorations were balloon worlds, purchased from The United Christian Missionary Society, and flags representing various nations. In prominent display was the Cosmopolitan Club slogan, "Above all Nations is Humanity." The menu was made up of dishes imported from several parts of the world.

Especially entertaining was the program. In an atmosphere of good fun and fellowship, a number of different foreign students presented talks, songs and dances. "Dinner music" was provided by playing imported recordings. Group singing was enjoyed as usual. A display of native trinkets and clothing attracted the interest of the guests.

Lynchburg College
Lynchburg, Virginia

A cursory survey undertaken recently was designed to secure a limited body of facts about ministers who had been students at Lynchburg College. It did not attempt to be exhaustive. Many of the more important aspects of a minister's duties and activities were untouched.

There were rather complete returns from ninety-eight ministers. This was sufficiently large to give an excellent cross section of the total group. These ministers have been successful leaders and constructive builders.

The facts were revealing and exceedingly interesting. If we group the ministers on the basis of the years they have been preaching, we have the following distribution:

Years in Ministry	*Number of Ministers*
40 to 50	3
30 to 39	11
20 to 29	15
10 to 19	37
1 to 9	32

One easily observes that the greater number are younger men. The average length of time in the ministry for the group is fifteen years.

An essay contest on citizenship for students of Lynchburg College has been made possible by James Clark McReynolds, former Associate Justice of the Supreme Court of the United States. Mr. McReynolds proposed the contest as a method "of stimulating thought in respect of the privileges and obligations incident to citizenship in the United States."

Any student regularly enrolled in Lynchburg College who is carrying a credit-hour load of twelve or more hours is eligible to enter. The essay subject for the present session is "How Can I Become a Good Citizen?" For the succeeding four years, an appropriate phase of the general theme will be designated annually by the administration of the college.

The A Cappella Touring Choir made a trip to Tazewell, Bluefield, Pembroke, South Salem, Virginia; and Princeton, West Virginia, December 8 to 10, giving concerts in churches and high schools.

Mrs. Charlotte deVolt Elder, instructor in violin, with her sister, Miss Artiss deVolt, gave two concerts in the Governor's Palace in Williamsburg during the Christmas holidays.

The faculty has begun a series of monthly dinner meetings to discuss the General Report on the Work Conference on Higher Education of the Southern Association of Colleges and Secondary Schools. The report includes studies on instruction, curriculum, evaluation, guidance, and teacher education.

THE annual meeting of the religious education national and field staffs was held in St. Louis, Mo., December 15-20. Each year this group meets to consider the program of the department. An important staff advisory committee was named in December, with Charles Marion Ross of Texas as chairman. Other members from the field staff are W. Elbert Starn of Ohio, George Earle Owen of Virginia, Charles L. Brooks, associate, of Kentucky, and W. G. Moseley of Washington and Idaho. Also on the committee are Wilbur C. Parry, national director of field program and adult work, and Robert M. Hopkins, acting secretary of the department, ex-officio.

The National Association of State Secretaries of the Disciples of Christ was in annual meeting in St. Louis, Dec. 14-16. Gaines M. Cook, secretary of Ohio, was again named president. Bruce Nay of Georgia was re-elected vice-president, and W. P. Harman, Tennessee, secretary-treasurer.

Full cooperation was pledged to the program of the United Christian Education Advance. They reported that they were "heartened by the progress made in the Emergency Million," and stated that they anticipate its successful completion. The secretaries voted to approve an enlarged committee to issue a history of state missions.

From Jarvis Christian College comes word that among many other surprises on the campus during the holidays was the marriage of Miss H. M. Ware, teacher of piano and band. She returned from her Christmas vacation as Mrs. Joseph Gregory. Congratulations to both Mr. and Mrs. Gregory.

Mrs. Ellen E. Graham of Crawfordsville, Indiana, passed away, December 27, 1941. Mrs. Graham with her son and daughter gave the money that made possible the erection of Graham Chapel in the Missions Building, Indianapolis. This chapel was built in memory of her husband, William H. H. Graham. It holds for many people memories of rich experiences. A devotional service is held in the chapel each working day by the groups now occupying the Missions Building. The United Society was represented at the funeral services held December 30.

The Board of Trustees of the United Society held its regular meeting at the Missions Building, January 6-7. Many are the problems that this group is called upon to face during these difficult days. While the trustees were in session, the first word concerning the McCoys in Japan was received by the foreign department. It stated that American missionaries are in custody, but are safe. Mr. and Mrs. S. S. McWilliams of Argentina arrived safely in Miami after the ship on which they were traveling had been detained for several days at a port en route. Lewis Smythe in West China sent word asking that funds be sent for all China missionaries, both for salaries and travel budgets. This was the most encouraging news received up until that time from that part of the Far East.

Two resignations from board members were accepted with regret: Warren Grafton, and W. H. Hill. Their successors will be announced at a later date.

The Foreign Missions Conference of North America held its annual meeting in Trenton, New Jersey, January 12-15. Representatives of the United Society were Dr. R. M. Hopkins, Dr. Stephen J. Corey, E. K. Higdon, Mrs. Mae Yoho Ward, Dr. Searle Bates, and Miss Katherine Schutze.

Biweekly air mail service is now available between Miami, Florida, and Leopoldville, Belgian Congo. Passenger service is not available, however. A letter posted in Congo December 10 reached Indianapolis December 21.

Dr. and Mrs. George Horton, missionaries in Africa, are reported to have been in Buenos Aires, January 1. They are expected to arrive in New York about January 24. There is a possibility that Mr. and Mrs. H. Gray Russell, Mr. and Mrs. Lewis Hurt, and Miss Goldie Alumbaugh may be granted permission to sail for Africa sometime this spring, but nothing definite is known as yet.

Mr. and Mrs. V. C. Carpenter, missionaries to Puerto Rico, and Mrs. Mae Yoho Ward, Latin America Secretary of the United Society, are scheduled to sail for Puerto Rico on March 25.

Refunds have been made for tickets purchased for the India missionaries who were booked to sail in January. Miss Maria Dayoan of the Philippines, who has been in this country as a student, has now been granted status of a visitor and is permitted to stay until June, 1942.

Mr. and Mrs. C. A. Burch are moving to Forth Worth, Texas, where Mr. Burch is to teach missions in Brite College of the Bible during the second semester of the present school year.

Robert M. Hopkins, Jr., who since August, 1938, has served as the field worker for religious education in Oklahoma, has discontinued this connection, his resignation taking effect December 31. He plans to enter Chicago University for a year of study. He is a graduate of Bethany College, and received his B.D. degree from Yale. The work of religious education in Oklahoma has made a steady advance during the three and a half years that Mr. Hopkins has served the state. The Oklahoma convention held last October in Enid bore witness to the growing place which religious education has in the program of the churches in Oklahoma. The Board of Trustees of the United Society asked that a statement of appreciation for the fine work Mr. Hopkins has done during his term of service in Oklahoma be prepared and sent to him. Our best wishes go with Mr. and Mrs. Hopkins and their daughter in whatever avenues of service they may enter.

Robert Hopkins, Jr.

Arrangements have been made whereby Miss Carnella Jamison is granted a leave of absence in order that she may continue with her studies at the Chicago Theological Seminary, completing her work toward her Master's degree in religious education. Miss Julia Flowers, a graduate of S.C.I. and now a student in Jarvis Christian College, is to come to the national office to help carry on the work during Miss Jamison's absence. With this assistance the program for Negro missionary organizations will be carried on.

Mrs. Roberta Gravatt of Chevy Chase, Maryland, succeeds Mrs. G. T. Creech as secretary of missionary organizations-education in the District of Columbia.

A fine daughter, Henrietta Estell, arrived December 3, 1941, to Prof. and Mrs. Merl R. Eppse. Mr. Eppse is editor of *The Christian Plea*, the monthly publica-

(*Continued on page* 45.)

Women and World Highways

Church Women Unite

By MARY LEDIARD DOAN*

ATLANTIC CITY was a lovely place in which to meet with some hundred other world minded, interdenominationally minded women, as it was our privilege to do the second week in December. The Hotel Dennis had been almost overrun all week with interdenominationalists. For three days the men and women representatives of seven great national interdenominational bodies had been meeting together, trying to devise some plan of closer cooperation. Then we women, already well along on the road of cooperation, opened our Constituting Convention with an informal tea on Thursday afternoon. This convention was to consummate the planning and study of the Protestant women of America over the past several years.

For convenience of introductions we were divided into four groups, as representatives of The National Council of Church Women, The Women's Committee of the Foreign Missions Conference, The Council of Women for Home Missions, and the National Committee of Church Women, the last a correlating group representing the first three agencies. We were decorated with different colored badges, but we were in no way divided. It was a goodly fellowship which we enjoyed as we planned not merely for closer cooperation but for actual unity.

Growth is always interesting, even though at times it seems slow to the point of invisibility. Its persistence was evident as Mrs. Katherine Silverthorn, our presiding chairman, quoting Bunyan's character who said, "Keep that light in your eye," led us in recollection along the tortuous path toward union. The journey ran from 1860 and the first women's union missionary organization, through a fiftieth anniversary in 1911 when $1,500,000 was raised as a special offering, through the formation of a National Council of Church Women in 1908, and then through the first steps in 1928 toward union of this and the two national missionary groups of Protestant women, and on to the formation of one inclusive organization in 1941. Great personalities have given years of committee meetings, of anxious planning, of searching thought, to the formation of this united group of church women which looks forward and pledges itself to larger service that will in turn demand greater wisdom, vision, courage, and strength. For this accomplishment is not a stopping place, but another step forward along the path to the goal of complete unity—"the light in the eye."

The big task for us in Atlantic City was choosing a name and adopting a constitution. We "moved," "voted," and "reconsidered" in a most friendly, if not always a strictly parliamentary, way. We finally achieved the name, "The United Council of Church Women." We adopted a constitution with all the necessary Articles and By-Laws and a few "Notes" added for good measure. The thing we lacked then and still lack is a complete set of officers. In our first board meeting, however, a splendid executive committee was set up and an office arranged for in New York, so that the work can go forward without any break.

The hours spent on these difficult and arduous tasks were relieved by several stirring messages which kept us alive to the "what" of the job while we were planning the "how" of doing it. Miss Margaret Applegarth began by presenting to us a picture of ourselves, her subject—"The Church Woman Looks at Herself." When the slaves were first freed, said Miss Applegarth, they at once bought mirrors and candles, two things they were not allowed to have as slaves. She then held up to us a mirror in which we saw ourselves as slaves—to hair-dress, finger nails, figure, car, furniture. In this setting Isaiah 3:16-26 had a most modern ring, and we were led to see the higher ideal—that as "the spirit of the Lord clothed Gideon" we too might be so clothed.

In a second address Miss Applegarth turned to the other thing the slaves wanted, a candle, and again from the Old Testament she impressed upon us that "The spirit of man is the candle of the Lord," and that in this blackness of war the Light must shine.

We in turn looked at our community under the guidance of Miss Mary Smith, president of the National Council of Church Women. In such a rapidly changing community with daily new needs and opportunities we must not be terrified by fears, said Miss Smith, but must by disciplined control continue the work in our homes, churches, and institutions, doing our part to make ours a Christian community, with the hand of the Lord leading us toward a brighter dawn.

Mrs. Norman Vincent Peale helped us see our nation—a nation at war. Mrs. Charles K. Roys in a stirring and soul-searching address showed us the world. She made us see that we must share in the common guilt of war; pointed out that the greatest evil resulting from war is the attrition of moral values. But she closed on a note of confidence. The world mission of the church has not failed. Only one country is today closed to missions, and no aspect of missions has been given up. Moreover, missions offers the best way to build again peaceful international relations and to bring about reconstruction following the war. In every land today there is a Christian fellowship, a part of the ecumenical church. The word "ecumenical" means "those of one's household," and in a very real sense the little groups of Christians in all the countries of the world, hard pressed by war, must be literally of our household, as we share of our abundance with them.

To the church women of America the convention sent this stirring call:

"We, the women members of the Constituting Convention called together at Atlantic City Dec. 11-13, 1941, to unite the three interdenominational bodies of church women into The United Council of Church Women, meeting at the hour of our country's involvement in war and at the time of the world's greatest tragedy, still believe individually and collectively that God reigns and that ultimately his will will prevail. In deep penitence for our share in the world's guilt and woe, we call upon the women of the churches to enter with us into the suffering and sacrifices of the human family:

To combat the rising tide of hatred caused by war;

To minister to those suffering from the ravages of war;

(*Continued on page* 45.)

The World Day of Prayer

February 20, 1942

Anything in this day and age which can remain meaningful and grow actually dearer as it binds the nations of our tragic earth into a common purpose, creating a common mind among mankind—even for a brief hour out of the twenty-four—holds a special significance. Here is such stuff as dreams are made of: the imperishable beauty of the Kingdom of God becoming real among fifty-one different countries on our globe.

This special period of meaningful serenity is "The World Day of Prayer" which Christian women of all denominations have been observing in unbroken sequence on the first Friday in Lent since the year 1887, with gathering momentum.

—MARGARET APPLEGARTH,
Chairman of Committee on the World Day of Prayer.

*Mrs. R. A. Doan is vice-president of The United Christian Missionary Society.

Christians and World Order

Study Suggestions and Resources for Seniors, Young People, and Adults

These pages are supplementary to the material in the two packets on the general theme, "Christians and World Order." The titles are "Christians, Bring the World Together!" (a packet of programs, 50 cents) and "Whither, World?" (a discussion packet, 75 cents). For information about these and other missionary materials write to your state secretary of missionary organizations—education or to the Missionary Education Department, 222 Downey Avenue, Indianapolis, Indiana.

Why Is Wrong So Strong?

The spread of the war to a wider area of the earth's surface and population at the very time the materials for the world order study were coming from press and a month before the first meeting was held brought forth the query, "How will the entrance of the United States into the war affect the new study?" And we answer, "It ought to increase interest in it!" We have been saying all the time that in time of war we must prepare for peace, talk peace, educate for peace, prepare people's hearts and minds for a "just and durable" peace. And the greater that war, the wider the area of suffering it brings, the more people affected by it, the more imperative surely the need for serious consideration of "Christians and World Order."

The first and second themes for program and discussion were: "What's Wrong With the World?" and "What's Right With the World?" These have equipped us with an understanding of the world situation that will help us to see what Christians must do to make right stronger. But another question demands our consideration: "*Why* is wrong so strong in the world?" This is the question for which we seek an answer in our third meeting. Both the discussion and program packets have well-prepared and intriguing plans for developing this theme. Both also have an abundance of resource material for the leader to use as assignments to those who help with the study.

Program pages in the last WORLD CALL suggested in the "look ahead" that people be asked to make personal preparation for the study by looking within themselves for causes of wrongs. World wrongs are the collective wrongs of people like us.

Why Do They Do It?

Events happen these days with startling suddenness. Alert leaders of missionary groups must bring these newest happenings and their interpretation to bear upon the study. For instance, no sooner had the United States definitely entered the world war than there began occurring in our country the sort of incidents that always accompany war. We may well look at some of these in the light of our current theme, "Why Is Wrong So Strong?" seeking to see the causes back of them and what it is in human nature and human relationships that gives such strength and pertinacity to them. We name here a few current incidents, all of them brought to our attention by reliable sources. Any group can add others.

The Metropolitan Opera Company has decided to drop "Madame Butterfly" from its repertoire. The company now presenting a season of Gilbert and Sullivan in New York has shelved future performances of "The Mikado." A national radio broadcasting company has dropped from its regular schedule a Japanese musician whose performances were a popular feature.

Chinese people in several cities are wearing identification buttons to protect themselves from the ill-treatment that might come if they were mistaken for Japanese.

Under cover of darkness some "valiant souls" cut down four of the Japanese cherry trees that have brought springtime loveliness to our national capital for many years.

The name-calling device is being used and such incidents as the breaking of a choice cup and saucer or refusing to use the familiar last year Christmas tree ornaments because of the "made in Japan" mark are familiar incidents.

Can it be that one reason why wrong is so strong in our world is that individuals thus allow themselves to be swept off their emotional balance, condemning innocent people, destroying beauty that is of God and knows no nationality, denying themselves the lovely in art and music that belongs to all peoples? Is it perhaps this spirit of unthinking prejudice, wholesale suspicion, uncontrolled hysteria, multiplied and projected into international relations that leads to tensions and wars between nations? Now if ever Christians above all others need, do they not, to show themselves emotionally mature as well as Christian, condemning evil where evil is, but making very sure that no innocent person suffers at their hands and that no act of theirs robs a distraught world of any bit of beauty or good.

Missionary Worship Service

The worship service for use in connection with the meeting on, "Why Is Wrong So Strong?" follows these pages. "The Form of Prayer for Use in War-time" is used by permission from The Provisional Committee of the World Council of Churches and is taken from the folder, "A Form of Prayer for use by Christian people in all countries during times of wars and rumors of wars." This Form of Prayer was sent to the seventy-five churches in twenty-six countries who are members of the World Council of Churches.

The prayer should be used responsively if possible. Perhaps you will have enough WORLD CALLS to use. Perhaps you will want to make copies for everyone. Or you may wish to order copies of the "Form of Prayer." (Available from The United Christian Missionary Society for 5 cents a copy or $1.00 a hundred.)

The nine lines of Tennyson's well-known quotation on prayer from the *Idylls of the King* would be appropriate to use in the worship service preceding the Scripture reading:

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

Timely Plays

Here we are listing some plays which for one reason or another are appropriate to the study of world order.

Except as otherwise indicated the following plays are available from The United Christian Missionary Society:

Alice in Wonderland, Planck. (Tariffs, nationalism.) A farce. 14 characters including reader. 20 minutes. 5 cents each; 3 for 10 cents.

The Day of March, Sarvis. (The church at its world task.) 3 older and 4 younger women, one of them a Negro. 25 minutes. 5 cents each; 3 for 10 cents.

Where Cross the Crowded Ways, Sarvis. (Pageant-play of church meeting its challenge.) 7 episodes. 21-30 adults and young people; at least 6 children.

Do Everything to Build, Niedermeyer. (Christian missions in time of war, China) 5 m, 4 w. 25 minutes. 5 cents each; 3 for 10 cents.

Who Follows in His Train? Baird. (The universal church) 5 characters and two voices. Using worship service, 1 hour. 10 cents each; 3 for 25 cents.

Peace in Our Time, O Lord, McGavran. (Peace.) A dramatized program including worship service.

In Times Like These, Atkins. (Missionary stewardship for these times.) 5 women, 1 man. 45 minutes. 10 cents each; 3 for 25 cents.

Sanctuary, Brown. (Christian missions and world peace.) 3 women, 2 men. 20 minutes. 5 cents each.

The Summoning of the Nations, Morris. (A pageant of the changing world, written under auspices of League of Nations Association.) Secure from Samuel French, 25 W. 45th St., New York City. 35c.

No Pleasant Bread, Bangham. (A one-act sermon drama on race relations. Appropriate for presentation during brotherhood month—February. Negro cast required. It would be fine for white churches to invite Negro churches to present this play in their churches.) 5 characters and a baby. 30 minutes. 15 cents each. Order from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. (Read this play in the July-August, 1941, *International Journal of Religious Education.*)

The following plays are available from the Walter H. Baker Company, 178 Tremont Street, Boston, Massachusetts:

The Lord's Prayer, Coppee. (Religion and war.) 3 women, 3 men, soldiers. 30 minutes. Royalty, $3.00. 35 cents.

These Things Shall Be, Wilson. (Place of Christian education in solution of world's problems.) One act. 7 men, 2 women. 9 extra symbolic characters. One hour. 35 cents.

Where Love Is, Payne. (Dramatized from Tolstoy's story, "Where Love Is, There God Is Also.") One act. 8 men, 2 women, and a baby. 20 minutes. 35c.

Where There's Smoke, White. (The Jew and prejudice.) One act. 13 characters. About 35 minutes. 35 cents.

Smoke, Wilson. (Labor and capital must work together each with welfare of other in mind.) One act. 5 men, 3 women. 30 minutes. Royalty, $5.00. 35c.

Daily Bread, Reely. (Economic problem.) One act. 1 man, 4 women. 40 minutes. 30 cents.

Write Your Own Play

The theme of world order, like the theme of democracy, should inspire many groups to do their own play writing. Did you see in the October, 1941, *Bethany Church School Guide* the account of how a pageant on democracy grew in one church? If not, look up the article.

The writing of a pageant or drama on world order might very well be a community-wide project, or a project of young people in the public school. One very exceptional drama evolved in this way in the Y. W. C. A. group in Indianapolis, Indiana. Many people had a part in the writing and planning. The presentation of it was so enthusiastically received that the drama has been published by the Woman's Press, 600 Lexington Avenue, New York, N. Y. The title is, "Now Is the Time." (Price, 25 cents.) The presentation requires considerable work, musical talent, and imagination. No single group is likely to have the talent sufficient for its production, for it really is difficult. But the difficult things are the most worth while, aren't they? The very fact that they compel us to cross organizational lines and cooperate with others is a good thing in itself.

Movies and Slides

Films or lantern slides with lectures on missionary work are appropriate for the world order study. Slides especially suitable are: *Disciples of Christ Around the World, One Great Fellowship, Why Spread the Gospel?* A complete list of films and slides will be furnished by The United Christian Missionary Society upon request.

From the Harmon Foundation, Inc., 140 Nassau St., New York, N. Y., may be obtained the following movies related to the world order theme: *Clasping Hands, Good News, The Lord Helps Those—Who Help Each Other.*

Youth Week

January 25 to February 1 is Youth Week. If you have not made plans for it set aside a week later in the month for your observance. The theme, "We Must Be Christian," is a timely one. Never has there been greater need that Christians evaluate their own interpretations of what being Christian really is; that they meet together in earnest endeavor to learn from each other deeper meanings in Christianity; that they pray unceasingly for strength to live the hard Christian way in a world that demands compromise.

Suggestions for Youth Week are not being sent to local churches this year as in the past. Instead they are appearing in *Front Rank.* See particularly the issue of December 28, 1941. If you do not have this issue, send for it from the Christian Board of Publication, St. Louis, Missouri. Note the splendid worship service prepared by Ethel A. Estill. Read carefully the article, "We Must Be Christian," by Georgia Nordeen Becker, one of our delegates to the Amsterdam conference, and a representative of Disciples on the Committee of the United Christian Youth Movement.

God Is Law

Believe in God in such a time as this—
When tyrants rule the earth with brutal sway,
When death and hell hold gruesome holiday,
When wrong prevails and justice is remiss?
Believe in Christ who walked in Galilee
And talked of light, of hope, of life, of love,
Of sparrows in the care of God above,
Of certainty of truth that sets men free?
I do! Ten thousand times, I do! I know
That God is law, as well as love; that man,
In full accord with God's eternal plan,
Will reap at last in kind as he did sow.
'Tis but the harvest now, and from the sod
Leap up ten thousand arguments for God.*

—John Calvin Slemp

**The Christian Century,* Sept. 3, 1941. Used by permission.

Missions in the Church

Last month's page called our attention to the World Christian Citizenship observance, January 1 to February 18. We are in the midst of that period and our total church life ought to be humming with many and varied missionary emphases to the end that we may be newly aware of and concerned about our world responsibility. See January WORLD CALL, p. 41, for suggestions.

Immediately following the World Christian Citizenship season comes the pre-Easter season with its emphasis upon evangelism and the devotional life. All missionary groups share in this time and adult groups further enrich it with their Easter Week of Prayer observance culminating in the service of sacrificial giving on Good Friday.

The period from Easter to Pentecost, April 5 to May 24, is to be devoted to "The Living Church," and for this as for other special seasons there is a packet of materials to help in making it a most effective time in the church. From the pulpit, in midweek services, and in personal devotions the emphasis is to be placed on the living church, magnifying the place of the church in a needy and confused world and making an impelling call for loyalty to the Christ and his program for his world.

Easter Week of Prayer

The theme of the services for the Easter Week of Prayer, March 30-April 3, is "Fellowship in His Suffering."

Miss Lela E. Taylor has prepared three very beautiful services based on the tenth verse of Philippians 3, "I want to know Him in the power of His resurrection and the fellowship of His suffering." The three basic thoughts followed in the successive services are particularly significant in these difficult days; and the services, if entered into thoughtfully and reverently, should be most helpful.

Sample copies of the pamphlet of services are being sent to the presidents of adult missionary organizations and to the presidents and missionary chairmen of women's councils, with prices and blank for ordering quantities for individual participation. A supplementary pamphlet containing resource material for talks and other presentations will be sent with each quantity order.

How Does God Deal With Evildoers?

Can it be that one reason wrong is so strong in the world is that nations and individuals are unwilling to deal with evildoers as God deals with them—that we take upon ourselves the punishment of them in ways that are contrary to God's ways, and that these ways are in themselves the seeds from which more evils spring? How does God deal with evildoers? It is important that we know.

Kirby Page, one of God's noble men, helps us to answer this question in his pamphlet, *How Does God Deal With Evildoers?* It is available from him at Box 247, La Habra, California, at 15 cents a copy; 25 cents for 3 copies; $1.00 for 15; $2.50 for 50. Clergymen and officers of religious organizations may obtain a minimum of fifty copies on consignment, without cash in advance, for sale in churches, classes, young people's societies, conferences, and ministers' meetings, with the privilege of returning unsold copies.

Missionary Worship Service

MARCH

Christians of the World, Unite: In Prayer

(*Worship Center:* Queal's "Three Men at Prayer," reproduced in Cynthia Pearl Maus' *Christ and the Fine Arts,* or available in a film strip from the Society for Visual Education, 100 E. Ohio St., Chicago, Ill. Or, Durer's *Praying Hands,* prints of which are readily available; also on film strip from the Society for Visual Education.)

Opening Sentence: Psalm 65:1, 2, 5, 8

Hymn: "In Christ There Is No East or West."

Scripture: John 16:23b, 24; Luke 11:1-13.

Leader: The theme of our worship service is "Christians of the World, Unite in Prayer." Prayer in Wartime! How difficult it is to keep our prayers free from narrowness and bitterness! How hard for Christians of the world to pray unitedly!

At Oxford in 1937, leaders of World Christendom declared: "In time of war, as in time of peace, (the church) should pray not only for the nation in which God has placed it, but also for the enemies of that nation. If Christians in warring nations pray according to the pattern of prayer given by their Lord, they will not be 'praying against' one another. The church should witness in word, in sacramental life, and in action to the reality of the Kingdom of God which transcends the world of nations. It should proclaim and obey the commandment of the Lord, 'Love your enemies.'"

This means that in time of war as well as in time of peace the prayer of the church should be governed by the Lord's own prayer—"Thy will be done," and should never degenerate into a purely egoistic petition for national success.

Choral Petition (Solo): "Breathe on Me, Breath of God" (vs. 1, 2, 3).

Leader: Prior to the outbreak of hostilities, the Provisional Committee of the World Council of Churches issued "A Form of Prayer for use by Christian People in all Countries in Times of Wars and Rumors of Wars." What a phenomenon! How full of power and of promise! German-speaking Christians, French-speaking Christians, English-speaking Christians, and perhaps others—uniting in common prayer!

"And so the whole round earth is every way
Bound by gold chains about the feet of God."

Form of Prayer for Use in Wartime (Pause for silent recollection after each response):*

Let us, in fellowship with the Christian people of all nations, join in united petition to the one God and Father of all mankind, "after the manner" of the prayer which our Lord himself has taught us.

We draw near to thee who has taught us to cast all our care on thee;

Our Father, which art in heaven.

We are as children who have lost their way in the world's wilderness and we cry to thee;

Our Father, which art in heaven.

We are weak and blind and selfish; but thou art wisdom and love, and givest wisdom, love, and courage to those who trust in thee;

Our Father, which art in heaven.

Through the continued unity of all Christian people in allegiance to thee, overleaping the divisions caused by hostility or war;

Hallowed be Thy Name.

Through a persistent desire in all nations to seek fellowship with one another in thy one family;

Hallowed be Thy Name.

Through an ever deepening aspiration toward justice, good will, and peace in all the world;

Hallowed be Thy Name.

By the faithfulness of thy people in seeking first thy kingdom and thy righteousness;

Thy kingdom come.

By new dedication of Christians in all lands to the establishment of justice in all the earth;

Thy kingdom come.

By the vindication of right and by the growth of mutual understanding between nations and races;

Thy kingdom come.

In the maintenance of the spirit of love and equity even in the midst of strife or war.

Thy will be done.

In generous admiration for the courage of opponents and enemies, and readiness to believe the best of them;

Thy will be done.

In a determination among all to work for secure peace in a world order that is fair to the generations yet to be;

Thy will be done.

By the establishment of peace and the supplying each of the other's need;

Give us our daily bread.

By the establishment of cooperation among all nations and classes for the common good;

Give us our daily bread.

By the sympathy which gives help to the needy both at home and far away;

Give us our daily bread.

Because by our self-interest and self-concern we have increased the bitterness between men and between nations;

Forgive us our trespasses.

Because we have been arrogant, seeking rather to exalt ourselves than to find thy will for us and do it;

Forgive us our trespasses.

Because we have trusted in our wisdom and strength and have neglected thee;

Forgive us our trespasses.

If other countries while pursuing their own interests have unduly hindered ours;

We forgive them that trespass against us.

If we have suffered loss or grief through the wrongful ambition of others;

We forgive them that trespass against us.

If any have injured us by threat or by attack;

We forgive them that trespass against us.

When opportunity comes to secure wealth for ourselves at the cost of increased poverty to others;

Lead us not into temptation.

When suffering and anxiety prompt feeling of bitterness and hatred;

Lead us not into temptation.

When fear distracts the mind or security lulls the conscience, and we are in danger of forgetting thee;

Lead us not into temptation.

At times of self-satisfaction, self-seeking, and self-confidence;

Deliver us from evil.

At times of boastfulness over success or victory, of irritation at defeat, of despair at hope deferred;

Deliver us from evil.

At times of fear concerning the designs of others and of desire to gain security or advantage by unjust means;

Deliver us from evil.

For over all races and nations thou rulest as king; thy fatherly love embraces all; and in thy will is our peace;

Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Hymn: "Blest Be the Tie That Binds."

—Harold and Alberta Lunger.

*See page 36 for information.

Echoes From Everywhere

Get-Together Meeting at Wuhu

One Saturday afternoon, under the inspiration of Pastor Li and David Hu, we had a sort of get-together meeting of the out-of-town and local students who have connections with our church. A committee of the students had met with the promoters beforehand and planned the program. There was a devotional service, followed by refreshments and good times. The chairman was Cheo Guoh-dong who graduated from the Cooperative Middle School in Shanghai this spring, one of our mission scholarship students there for several years. There were about fifty in attendance. The aim of the meeting was to help our young people, who are scattered during the year, to get better acquainted and to develop a feeling of fellowship. There will be another meeting later.

Wuhu, China —Walter Haskell

News From the Philippines

A report from the Philippines reads: "We have had 544 baptisms in the churches cooperating with the U.C.M.S. since January, 1941. We have 19 church

parish credit unions among our own churches, and there are now 32 credit unions in the Philippines. We have had a part in helping organize most of these. Our program of Christian education is the best that we have had for many years. Thanks to you we now have four pensionados in Union Theological Seminary. In addition to this, we have seven students in the (Tagalog) Seminary Night School, 21 students in the Vigan Christian Training School and 24 students in the Batac Lay Workers' Institute and Training School. Things look a little more hopeful, but dangerous days are still ahead of our churches. More than 50% of our better trained workers have passed middle age. Five of our 10 district evangelists have passed 50 years and three of them have passed 60."

November 5, 1941.

English Mission Station

Mrs. Jaggard and Miss Bateman, traveling through Monieka's evangelistic field en route to Euli, visited their neighboring English Mission Station which is manned by an English nurse and an Australian lady, whose husband volunteered for service at the front with Colonial troops. He has been doing chaplain and First Aid Service several months. He says England must win or there will be no mission work, so he goes to perpetuate Christianity. However, the ladies are keeping the work moving. That is one of the Congo Balolo chain of mission stations stretched across Africa to Christianize ahead of Mohammedan advance from the north. Two Disciples from Australia are at another station of that Mission.

—CONGO NEWS LETTER.

A Picnic for 2500 People

Last October Mr. and Mrs. S. S. McWilliams wrote the following paragraph about the closing days of the school year in Buenos Aires. They left Argentina in December for furlough in the United States.

"These are very interesting days as we are approaching the end of another school year. Last Saturday we had the American School picnic with some 2500 people present. Fifty-two lambs and 250 kilos of beef were roasted, and 6100 hot dogs were consumed. The American Ambassador Armour and his wife were present; also the Inspector General of Private Schools in Buenos Aires, as well as several other inspectors. Everybody had a wonderful time, and the picnic gave many people the opportunity of seeing and knowing Colegio Ward. That evening the alumni banquet was held at the American Club. In rapid succession during the month of November we shall have the closing exercises here at Ramos Mejia; then high school commencement, the junior-senior banquet, last Sunday service for boarders at Ramos Mejia, banquet for the boarders, which will be held this year in the new covered playground which is to be formally dedicated within two weeks. This covered playground is a gift to the school from the parents, teachers, students and alumni."

Hailstorm at Nantung

Several months ago Nantung suffered a severe hailstorm. The Station Council wrote Mr. Marx to present the needs of the poor to the International Red Cross Society. The following is Mr. Marx's translation of their letter:

"Owing to the lack of rain and the effects of the severe hailstorm this year, the people are in extraordinary need, having suffered heavy loss of farm products and live stock, and serious damage to their houses. Such disaster has not been known in this district previously in modern times, and these misfortunes, coupled with the high cost of necessities, are making it almost impossible for many people to live."

Evangelistic Volunteers

We have recently organized in Nogales a class for training the church people to do evangelistic work in the villages. On Sunday after the first meeting we had four volunteers to distribute literature, their ages ranging from adolescent to old age. Maybe it was unorthodox, but we took our first lesson from an article in the November *Reader's Digest*, "Jumping Through Georgia." Anyway, the volunteers were eager to do some jumping too. They admit that they have been slow in taking over some of these responsibilities.

—FLORINE CANTRELL

Ciudad Garcia, Zac., Mexico

The Younger Generation In Paraguay

This past year Colegio Internacional has had a splendid enrollment of 315 students. There were 45 boarding boys and 15 girls. The spirit in the dormitories has been especially good. We will have about 20 graduates this year in the Secondary Department and about 25 in the Primary. We are in the midst of examinations. Our commencement exercises will be held on November 19 [1941]. After that we hope to go off on a short vacation and be home again for Christmas. Then we shall begin to get everything ready for the coming school year.

Hidden Answers

1. How many years has our Japanese Christian Institute conducted a nursery-kindergarten?
2. Name three centers in which churches are conducting effective work among men in camps.
3. What two Christian groups have recently issued statements on the church in the time of war?
4. What is the Toward Calvary-1942 program?
5. What Christian organization is working among prisoners of war?
6. How many baptisms does Dr. McGavran report from the Takhatpur, India, area in October?
7. What significance has "six o'clock"?

In Memoriam

Mrs. A. M. Compton, December, 1941, Wenatchee, Washington. World Call Secretary. Victim of automobile accident in which her husband and sister also died. A beloved member of her church, having lived a Christian and self-sacrificing life.

Mrs. Maude Parker Higginbottom, November 18, 1941, Los Angeles, Calif. Sister of Edith Parker, deceased missionary to Japan. For thirty years secretary at University of Missouri. Late president of Woman's Council of Highland Park Christian Church. She had an intense missionary passion, and was a friend to young people.

Mrs. Mattie B. Howard, October 24, 1941, Versailles, Ky. Devoted member of the church. Teacher of Women's Bible Class for years; secretary of W.M.S. Loyal and faithful.

Mrs. Eva Hood McHatton, December 25, 1941, Oakland, Calif. Beloved wife of Robert L. McHatton, minister, who organized the Fruitvale Christian Church in 1907. Charter member of church and C.W.B.M. Continued faithful to the end. Age 85.

B. F. Buffington, December 31, 1941, Kansas City, Mo. Father of Mrs. John Long of Southern Christian Institute. Life-long resident of Adams County, Illinois, and a member of the Clayton Christian Church. Age 80.

Mrs. Minnie Conrads, August 15, 1941, Kewanee, Ill. Was a deaconess in the church, and active in missionary society. Treasurer of the Ladies Aid for several years. Her daily life bore witness for the Christ she loved and followed. Age 58.

John has been a real worker in our Sunday School this year. There are about 30 enrolled and they are divided into two groups, Miss McDonald teaching the advanced group and a Señora de Perrot, the little tots. John has gone around urging children to attend classes and has even "worked on" some parents.

John and his friend Cachito still persist in their desires to become doctors. John is also intensely interested in North American history, and after reading about Patrick Henry announced to me, "I still want to be a doctor, but I surely want to be a patriot, too!" Elizabeth's great interest is her playmate, Ericka, the 5-year-old daughter of our Austrian refugee professor of Latin. Ericka spoke only German a short while ago but now launches out into good Spanish. Elizabeth, in the meantime, has added many German words to her colorful speech.

—RAYMOND AND ELIZABETH MILLS

Asuncion, Paraguay

Helps for Leaders of Junior Groups

The suggestions on this page will be of help to you as you seek to guide your Juniors in their study of the Unit entitled, "Let All Things Praise the Lord," during the month of March. The children's program plans and materials are to be found in the February 22, March 1, 8, and 15 issues of "Junior World," King's Builders' Section. Begin now to make your plans for this study by finding and becoming familiar with the hymns which are to be introduced during this unit of work.—Mabel Niedermeyer.

Let All Things Praise the Lord

By Elizabeth Tibbals

INTRODUCTION

JUNIORS love to sing. The fact that we express praise and gratitude to God through music should be full of interest for them, and they should experience genuine joy in singing some of the great hymns of the church for themselves. It has been said that the songs of a people mould their spirit and faith more completely than almost any influence that touches their life. If this is true, how important it is that boys and girls develop an appreciation of the great message of faith and hope that comes to us down the centuries through church music.

This unit begins with a consideration of "The First Hymns"—those early psalms that were used in the time of Jesus and before. The second week we shall find out about the early Christian church music and its development. In the third session we shall see how we today may praise God, making use of music of the long ago and now. The final session presents an opportunity to become more familiar with the Easter hymns of the church.

It may be that some of the hymns introduced in this study will be unfamiliar to your Juniors. They may not be in your regular church and church school hymnals. (*Junior Hymns of Worship* includes all of them.) Find copies of those which are not in your hymnals so that you will have them for this study. Become familiar with them yourself before you seek to guide your Juniors in their appreciative study and use.

There are several activities that may be carried on during this study. During the discussion time in the first session, you will want to suggest those which seem best fitted for your group and let the Juniors choose.

1. Make individual hymn books for use in worship at home. The hymns may be copied on stiff white paper, or clipped from story papers, discarded quarterlies and primary leaflets or from hymn books no longer used. They may be pasted on sheets of white paper. The pages may be tied with pretty ribbon or fastened with brads.

2. Make a few song books like the above as a gift to another children's group where there is need for materials. Perhaps there is a mission church in your community that would be glad to have them. Or another department in your own church school may need such books. They may be planned and given as an Easter gift.

3. Create a psalm of praise in the group. You may sing it to a hymn tune or compose an original melody for it if there are Juniors in your group who can do this. It should be copied in the hymn books prepared.

4. If the church or church school hymn books are torn and soiled, with loose covers, perhaps the Juniors could mend them as a service to the church. Scotch tape and an art gum eraser will improve the pages, and a roll of book binders' tape may be useful in strengthening weak covers.

5. You might compose a litany for the final worship service on the pattern of one of the psalms.

6. Your Juniors may like to illustrate the hymn, "All Things Praise Thee," either with a series of posters or in a booklet with a page given to each line. The illustrations may be cut out of magazines and pasted in or drawn freehand with crayolas.

March 1—The First Hymns

Session Outline

Early Activities—Looking at pictures and discovering hymns based on psalms.
Quiet Music.
Call to Worship.
Hymn—O Worship the King.
Introduction to Topic—Junior leader.
Reports—Juniors.
Hymn—All People That On Earth Do Dwell.
Psalm 100—Unison.
Offering—"Our Gifts," sung as dedication hymn.
Discussion—"Our Hymns That Come From Psalms." (Led by church organist, choir director or adult leader.)
Prayer—Adult leader.
Hymn.—All Things Praise Thee.
Work Period—Guided by adult leader. Introduce and begin work on one or more of activities suggested in the Introduction.

The Junior leader will need help in discovering hymns that are based on psalms. It will be wise for you to help him with a few until he understands what to look for. Both of you should start those Juniors who come to the meeting early hunting for more. Provide paper and pencils so that each may make a list of those he discovers, and be ready to report them when called upon later. Following is a list of hymns found in most hymn books and the psalms on which they are built:

"Praise the Lord, Ye Heavens Adore Him," Psalm 148
"The Lord Is My Shepherd," Psalm 23
"The King of Love My Shepherd Is," Psalm 23
"All Glory, Laud and Honor," Psalm 24:7-10
"Our God Our Help in Ages Past," Psalm 90:1, 2, 4, 12, 17
"God of the Earth, the Sky, the Sea," Psalm 8
"O Worship the King," Psalm 104
"Let Us With a Gladsome Mind," Psalm 134
"Jesus Shall Reign," Psalm 72
"A Call to Worship," Psalm 100:4-5

Your choir leader or church organist could well lead the discussion today. Be sure to tell him just how he can be of most help. If he cannot be with you, you will lead the discussion period. Ask the Juniors to report the related hymns and psalms they have found. Add a few from the list given above, and help the Juniors to recognize them. Mention the fact that many anthems the choir sings are psalms from the Bible. Suggest that the Juniors listen carefully to the church choir to see if they can discover some. A few of the most common are listed here:

"Bless the Lord, O My Soul," Psalm 103
"Lead Me, Lord," Psalm 5:8
"Psalm 150," Psalm 150
"Consider and Hear Me," Psalm 13

Go over with the Junior leader the possible activities for this unit, and decide with him on two or three to present to the Juniors for their choice.

Plan to have ready hymn books, old primary leaflets containing songs, scotch tape if mending is to be done, and heavy paper for the pages of the song books, with plenty of sharp pencils, rulers and crayolas.

If the group is larger than ten, it will be wise to divide into two or more work committees, each to take one particular project to work out. You might have a committee to prepare song books for another children's group, one to mend the hymn books of the church school or church, and another working on their own hymn or worship books. If your group is small it will be best to concentrate on one or two activities at a time. During this discussion period the group should decide what to do, organize for doing it, and start the work.

March 8—The Christian Church a Singing Church

Session Outline

Early Activities.
Quiet Music.
Call to Worship.
Hymn—All Things Praise Thee.
Introduction to Topic—Junior leader.
Talk—"Gloria Patri." (A Junior)
Hymn.—Gloria Patri.
Talk—"The Oldest Christian Hymn." (A Junior)
Hymn—Shepherd of Tender Youth. (Sung as a solo)
Offering.
Talks—"Church Music Through the Ages." (Juniors)

1. The Music of the Early Christian Church.
2. Music in the Latin Church.
3. Our Protestant Church Hymns.
4. Our Hymn Books Today.

Hymn—"Sharing."

Prayer—Adult leader.

Work Period—Continue work begun. Begin uniting a psalm or hymn.

When you meet with the Junior leader to plan for this session, you should be thoroughly acquainted with the Juniors' material appearing in *Junior World* for March 1. You will notice that it is suggested that one of the early church hymns and chants be sung as solos. You should be ready to help the Junior leader decide who might do this for the group, and to invite that person. The pianist should be given the list of music for the meeting ahead of time since she will need to be ready to play with feeling the chorale, the canon, and the Gregorian chant.

If the material under "Church Music Through the Ages" seems too difficult for your particular group to handle, present it yourself instead, and lead the Juniors in searching their hymn books for early and recent hymns.

Help the Juniors to feel the greatness of church music. The fact that some of the hymns and chants have been sung ever since the second century A.D. and are far older than our classic secular music is thrilling in itself. It is worth while for boys and girls to have the experience of singing some of the old church hymns and feeling themselves a part of that great company of Christians who have sung their faith through the ages, even though the words of these hymns may be difficult for Juniors.

The work on hymn books should go forward this week. An original psalm or hymn may be planned and written during this session.

March 15—Praise Ye the Lord

Session Outline

Work Period.—Guided by adult counselor.

Quiet Music.

Call to Worship.

Prayer—(Junior leader)

Response—Chant of the Lord's Prayer.

Story—"Songs of Praise in Prison."

Hymn—Gloria Patri.

Talk—"Praising God When Things Are Hard." (Junior leader)

Hymn—All Creatures of Our God and King.

Offering.

Hymn—"All Things Praise Thee."

Closing Prayer—(Adult leader).

You will note that the work period comes first today. If hymn books are to be given to another group they should be ready to be dedicated in the worship service at the close of the next session. The hymn or psalm should be ready for use also, with a copy made for each Junior or a large wall copy which all can read easily.

You will perhaps need to help the Junior leader find a copy of the Lord's Prayer chant for use today. It is suggested that only the music be played or that the words be sung by three or four Juniors. That group will no doubt need to learn to sing this chant together. Guide them to an appreciation of this type of singing as they prepare to sing it in your meeting today. Help them to sing it reverently as a prayer is to be sung.

You may also need to look beyond your own church hymnal for the hymn which was written by St. Francis—"All Creatures of Our God and King."

March 22—Songs of Joy

Session Outline

Work Period—Complete hymn books and psalm. Write litany of dedication of gifts to be used later in service.

Hymn Study—(By Juniors, see Junior material).

The Strife Is O'er, the Battle Won.

Jesus Christ Is Risen Today.

Call to Worship—Junior leader.

Prayer—Junior leader.

Response—Piano.

The Easter Story—Mark 16:1-8.

Hymn—Jesus Christ Is Risen Today

Story—(By a Junior. See Junior material)

Original Psalm—Read or sung by group.

Dedication of Offerings and Gifts—(Using litany of dedication written today.)

Hymn—The Day of Resurrection.

Benediction.

Make sure that the suggested hymns are available and that there will be a pianist who can play the hymns well enough so that the singing does not drag and the group enjoys it.

The work on gift hymn books and other service projects must be finished during the work period at the beginning of this session.

The offering and dedication of the gifts to others (hymn books, the illustrated hymn, or other gifts) should be planned carefully. It will be best to keep it simple, but make it very dignified and a true experience in giving. The Junior leader should tell where the gifts are to go and what plan has been made for taking them. The litany may serve as the prayer of dedication.

If the gifts are to be taken by some of the Juniors, plan with them for sharing with their friends some of the things they have learned about hymns. They might sing their own hymn and show the hymn they have illustrated. They might also tell some of the things they have discovered about hymns of long ago.

This study of hymns of praise should lead to a deeper appreciation of the Easter season. Encourage the Juniors to continue their search for new Easter hymns. Find out what hymns and anthems will be used in the Easter morning church service and make a study of these in your group.

If your Juniors are to sing in a Junior choir on Easter morning, you could also introduce the song they will sing in this study, or suggest to the choir leader that they sing one of these which have been a part of their study.

Education in Wuhu, China

Graduating class and teachers of the Junior High School in Wuhu, China. Pastor Li Chow Wu is sitting on the right of Walter W. Haskell, missionary, on front row. Of the fifteen graduates, only one is not a Christian. Half of the group and two of the teachers were baptized after entering the school.

Mrs. Haskell, now on furlough, has written that sixty boys and girls asked for admission into the first year of Junior High School for the term beginning last August. Larger numbers are seeking enrollment in the Christian schools in spite of the fact that tuitions have been greatly increased to meet expenses.

The missionaries consider it a great privilege to work with these young people, and through them with their families, winning them for Christ and teaching them how to live and grow spiritually as well as mentally and physically.

Training Leaders for a New Christian Movement

By DONALD A. McGAVRAN*

The Growing Church Fund must train leaders for the Growing Church. The Satnamis are a rural people—farm laborers and small farmers. The Growing Church amongst them will be 99 per cent rural. The pastors must live with their people in isolated villages, speaking the village dialect, which is very different from standard Hindi, and drinking pond water in which everyone bathes and washes clothes. That means that pastors ought not to be city men but village men, right out of the Satnami caste, accustomed to village life, and liking it.

The Growing Church Fund is sending six young men, converts from the Satnamis, to Bible Training School; and as they come out from a three-year training course, will put them to work shepherding new Christian groups. In this year we shall have to take two or more of our men after just one year of training and put them to work, hoping that later on we can send them back for more training.

The Growing Church Fund has recently paid for a two-week training school for the pastors actually in the field. They all came in, some traveling 150 miles. The time spent together under the instruction of Maqbul Masih, so cordially remembered all over America, Homer Gamboe and myself, gave the men a new vision of what we are trying to accomplish. We set some new goals: 1,000 new Christians in the next 12 months; 50 per cent literacy (it is now 9 per cent) with all readers reading the Bible; 25 per cent of the membership witnessing to their faith publicly at least once a week. We already have in our village churches regular attendance of 73 per cent of every man, woman and child in the congregations.

Half of our churches have worship every evening for half an hour. The other half are going to try to achieve this goal during the coming year. "Every church with an adult night school," is another motto for this year.

Test of Dansi's Christian Faith

"I wonder whether Dansi will last out," said Pastor Tulaaraam to me. "You see, sir, he has been my close friend for years. A clever man, he has taught himself to read and write, is respected by the high caste people, earns a good living, and has become the acknowledged religious leader of a large section of the idolators."

"Yes," I replied, "it was his genuine religious quest which brought him to Christ through you, and which led him to stand up to the persecution at the time of his baptism. But what has happened in the two months since then that I have been away?"

"A lot of hooliganism," replied Tulaaraam, "and some serious persecution. As his wife returned from the pond carrying vessels full of water for household use, village roughnecks knocked the vessels off, breaking them and drenching her. They have thrown stones at him, turned cattle into his fields at night to graze off the new crops, and worst of all, have refused to let him dig the fuller's earth in the village quarry—and selling fuller's earth is his livelihood. He is actually going hungry these days. What I am leading up to, sir, is this. I am responsible under God for his becoming a Christian. He has had a miserable time since his baptism. Shall I go to him and offer to pay the expenses for him to recant and get back into caste?"

"It is a terrible test," I replied, "but if he is remaining a Christian simply because he does not have the money to recant, he cannot be blessed. Yes, carry it out."

Three days later Tulaaraam came back from the nineteen-mile trip. "Well?" I queried. "Dansi wept like a child when I told him why I had come," said Pastor Tulaaraam. "He was so grateful for the evidence of friendship and the understanding of his trouble; but he said stoutly, 'I have not begun to suffer for my Lord as he did for me. This is the true religion. The way of idolatry is dark as midnight. I will continue a Christian, even though they kill me.'"

Voice of an Awakened Soul

Eight young women were sitting in the light, airy room of the Converts' Home. All of them had been married in Satnamism and had lived in succession with two or more husbands. Some could tell stories of beastly cruelty as their husbands attempted to break them in. When they came to us none could read or write, none had any idea of the true God. But regular teaching in the Converts' Home—that stepping stone to Christian marriage and a Christian home—and a growing knowledge of God have changed them. They learned the alphabet; in the green juices of crushed leaves, on the white walls of their cottage they wrote, "There is now no blame to them that are in Christ Jesus." "I am come that they might have life." "I came to call not the righteous but sinners to repentance." Do you wonder that they chose these verses?

As the village pastor talked of God one night, the oldest of the group, one who had seen the hardest and most sinful life, said earnestly, "God speaks to me now. That is why I can stay here." Her statement was not a Bible verse or a quotation; it was the voice of an awakened soul.

Fruits of the Spirit

"What evidence do you have of a growing love for one another in your villages?" asked Maqbul Masih of his pastors. He got back a flood of answers. "Our people clubbed together and bought an ox for a poor brother whose animal had been lost." "Our farmers cleaned out the village well. It would never have been done if we Christians had not taken the lead." "Fifteen families contributed pots and pans and plates for six families whose kitchen utensils had all been taken away in a wave of oppression." "Four of the Christian men [including the pastor, I found out] carried a sick comrade ten miles to the hospital." "One of my older Christian women sat up all night with a mother whose child was dying." Perhaps in a country blessed by generations of Christian teaching, these may not seem startling evidence of regeneration, but they delight us—they are fruits of the Spirit.

Ten Families in One Village

In a particularly tough and sinful village we now have ten families who are trying to live the Christian life. The village is noted for its fighting, drinking, crookedness, and lewdness. Two months ago two of the new Christians were drawn back into the old life—the old story of a man becoming enamoured of another's wife. I met with all the men of the church and, after the most careful deliberation, we decided to exclude them from the fellowship of the church until such time as the erring pair give evidence of sincere repentance. I was afraid that the village people would now cynically say, "What difference does becoming a Christian make?" But in so fearing I was overlooking the fact that the excommunication proved most effectively that the church will not tolerate immorality. It was just this fact that was producing the greatest effect in the village. One of the newest and most able Christians said, "There has been great good all through the village as a result of our action. They realize that we mean what we say when we maintain that those who follow Christ must be pure."

New Era in Central Province

So the work goes forward in Bilaspur, Fosterpur, Jubbulpore, Kotah, Mungeli and Takhatpur. Two new church groups have been established and there have been baptisms in a number of the little churches. In the Takhatpur area there have been 31 persons baptized, counting children. Forty have been added to the Christian community of this area, and other baptisms are scheduled.

These baptisms, month after month, show the beginning of a new era.

*Missionary in India, under The United Christian Missionary Society.

The S.C.I. "Mission"

By VIRGINIA NICHOLS*

THE father of the little boy in the picture has been to have his corn ground into meal at the Southern Christian Institute hammer mill, a service which the school maintains for the farmers of the neighborhood.

While his father has been having the grain ground, his mother has been buying some clothes at the "mission." The "mission" is a store where clothes are sold to people of the community. These clothes are obtained from barrels and boxes sent by our friends throughout the country. We sell this clothing at a small charge rather than give it away. By so doing we feel that, instead of pauperizing the people, we are fostering a spirit of independence.

Mrs. J. M. Cowan, the matron of the girls' dormitory, the building in which the "mission" is located, has many interesting stories to tell about the customers who frequent the store.

Recently an eighty-four-year-old woman appeared. There having been a death in her family, it was necessary for her to buy some garments to wear to the funeral. She finally selected a long-sleeved black dress and a black hat, paying for them with money which she kept tucked in her bosom. This poor old woman has passed the age of work, but cannot receive aid because of the "shack," as she termed it, that she owns, but, as she said sadly, "I can't eat a house."

When winter comes to Mississippi, thoughts turn to heavier coats. One of the "mission" customers was in desperate need of a winter coat for her fourteen-year-old daughter. She lacked one dollar of the necessary purchase price. She was told that she might bring in sweet potatoes to that amount. However, in two or three weeks she returned, not with sweet potatoes, but with the dollar which she had managed to save. Credit is always good at the "mission," and few and far between are the customers who fail to pay their bills. Some of those who cannot pay cash pay in eggs, berries, or other farm products; others pay the amount in work on our farm.

Whenever it becomes known throughout the community that the "mission" has received an influx of boxes, the customers flock to S.C.I., sometimes from as great a distance as ten miles. On one such an occasion a customer was heard to remark, "My clothes have come to town."

In Mississippi, as well as in many other parts of the country, the woman will select a suit for her husband and then call him in to approve it before she seals the bargain.

"Mission" prices are styled to meet the pockets of the neighborhood—from ten to fifty cents for a dress, fifty cents to three dollars for a coat, and five to fifty cents for a pair of shoes.

Many regular customers outfit the entire family at the "mission." One woman said, "I have children from fourteen years old down to the baby, and can use all you can lay away for me." Our demand for children's clothing is always greater than the supply. Curtain material is another item for which the demand always exceeds the supply.

On busy Saturdays as many as thirty customers sometimes visit the "mission," and as much as fifteen dollars' worth of clothing and curtain material is sold. The proceeds from these sales are used in making needed repairs on various buildings about the campus, and in buying additional furnishings and equipment.

*Instructor at Southern Christian Institute, Edwards, Miss.

Notes from the News Letter

"Several awards have recently come to S.C.I. students. Nimrod Townsend, a second-year college student, has received news that he has been awarded third place in an essay contest conducted by the Mississippi Tuberculosis Association among the Negro colleges of the state.

"Miss Lucile Turner, a twelfth-grade student, was awarded second place in a district oratorical contest sponsored by the lodge, the Daughters of Jericho. The subject of Miss Turner's original essay was 'The Negro and the Constitution.'

"Our traveling library has begun its monthly schedule of visits to the rural schools of the neighborhood. This year a new feature of the service has been inaugurated. Two members of the first-year college class in library instruction accompany Miss Mary Bassett, the librarian, and Mrs. John Long, who acts as driver, on these trips. While the others are busy checking books in and out, these students conduct a story hour for the children. The books, magazines, Sunday school papers and pictures circulated by our traveling library are sent to us by our friends everywhere.

"A large number of S.C.I. students and faculty members attended the recital given by Miss Marian Anderson in Jackson on October 20. At one of the chapel programs several students reported on the concert for the benefit of those who did not have the opportunity of attending.

"The S.C.I. Chorus, under the direction of Mrs. Gertrude Smith Jackson, broadcast over radio station WJDX in Jackson as part of the series of Negro college broadcasts. The station manager pronounced the S.C.I. broadcast the best heard this school year. The most outstanding cultural event of the S.C.I. season was the recital given by Lewis White, bass-baritone of Chicago, formerly staff artist of radio station WGN of Chicago, and who has served as soloist with the Imperial Opera Company. During his several days on the campus he conducted a vocal clinic for the benefit of our students, and gave concerts in several neighboring towns."

Chapel Hill, a Rosenwald School near Edwards. Children and teacher crowd around the Library Bus. Mrs. John Long and Miss Mary Bassett distribute books and magazines

Graduating Under Bombs

By MISS CAMMIE GRAY*

THE four Christian universities now on the Chengtu, West China, campus held union commencement exercises in June. The long processional was an impressive sight as it marched across the campus and filed into the largest assembly hall on the campus, which, of course, is far from being adequate for our four large institutions. The graduates and faculty members wore all white. Absent were the usual caps and gowns and the bright colored hoods showing the degrees. This was because the University of Nanking, Ginling College, and Cheeloo University, the three guest refugee institutions here, left their caps and gowns on their home campuses when they migrated west. Hence, it was a real courtesy on the part of West China University, the host institution on their own campus, to refrain from using their own caps and gowns in order to preserve the spirit of unity and uniformity.

The graduating class of each institution sat in its designated place, and the different degrees were given to each candidate separately by the president of his institution. The University of Nanking had 131 students to receive the various degrees. Among these were five graduate students who received the Master's Degree, and two of them were women—the first time that women students have received this degree in our university. The Master's Degree is not granted by the other institutions here.

The effect of the war in China has been felt heavily by the graduates of this year's class. Many would have graduated with last year's group; but in making the long trek in the great migration west as the invading army advanced, some students took longer getting to the far West China, losing out a school year; while others dropped out a year to help in various service groups such as service to wounded soldiers. Future graduating classes, as long as the war lasts, will have spent their entire college course without knowing the home campus.

Then, too, the dangers and difficulties that this year's graduates have faced, due to the war and the migration, can never be fully told. They had only one month on our Nanking campus before the imminent approach of the invading army caused our university to follow the government west in order to carry on freely for the youth of China. This class began dodging bombs during that first month of their college course when Nanking was under fire before the occupation, and continued to be under fire along the route to their destination—even to the last day of their course! For at the union baccalaureate service, during the singing of the special music just before the sermon, the siren sounded to warn of an approaching air raid. At the close of the singing, President Wu of Ginling College, who was presiding, said that because of the siren warning she was giving Dr. Frank Price only five minutes to give a summary of the sermon that he had prepared. He had flown back from Chungking the previous day where he had been for a special conference, especially to give this sermon to the graduates. All remained quiet and in perfect order until after his five-minute summary, followed by the benediction.

At the union commencement exercises next morning again came the familiar siren to follow this class to the very end! First came the alert just as the procession was formed to enter the hall for the exercises. But the bombers visited a number of other places before coming to Chengtu, hence there was time for the full program. As the last degrees were being given, the siren sounded to warn of an approaching air raid. So after the service had been completed, this fine, courageous class of young people started out to take their places in society, still under fire, but determined to resist wrong and to do their part to make this a better world.

The commencement address was given by Governor Chang of this province. It was of an unusually high order, with many quotations from the Bible, Christian poetry, as well as ancient Chinese writers. The full address in Chinese, together with an English translation, has been printed in booklet form and was presented shortly afterwards to each graduate.

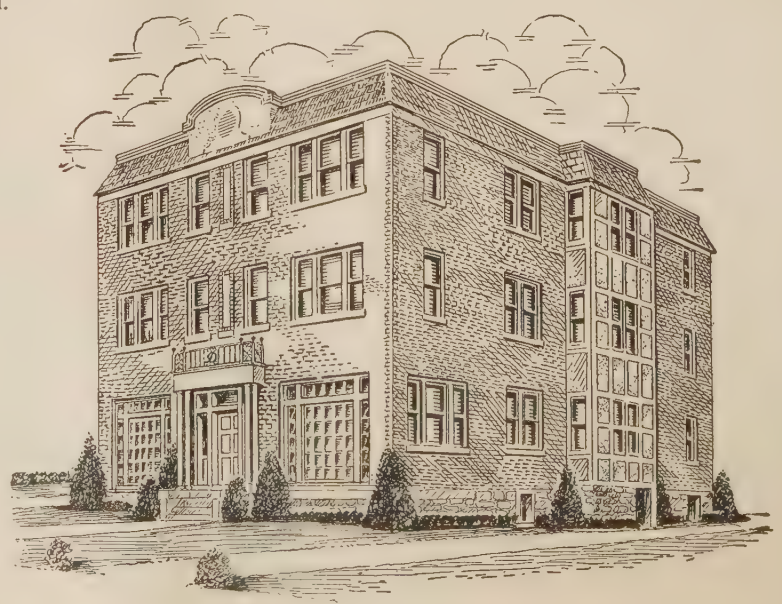
Two of our mission boys were among the 1941 graduates from the University of Nanking, both of them the sons of two of our long-time pastors. One is Cheo Pen-Ching, the second son of Pastor Cheo Hsiao-Chen. This young man has accepted a position on the staff of the University of Nanking as an assistant in the department of Plant Pathology of our College of Agriculture. The other graduate is Lee Kwan-Kwoh, the third son of the late Pastor Lee Yao-Tung. He has been asked to be social worker in the new hospital now being built in connection with West China University. Until the hospital is completed, he plans to take a course in the seminary.

*Miss Gray is a missionary of The United Christian Missionary Society who since 1937 has been working in West China.

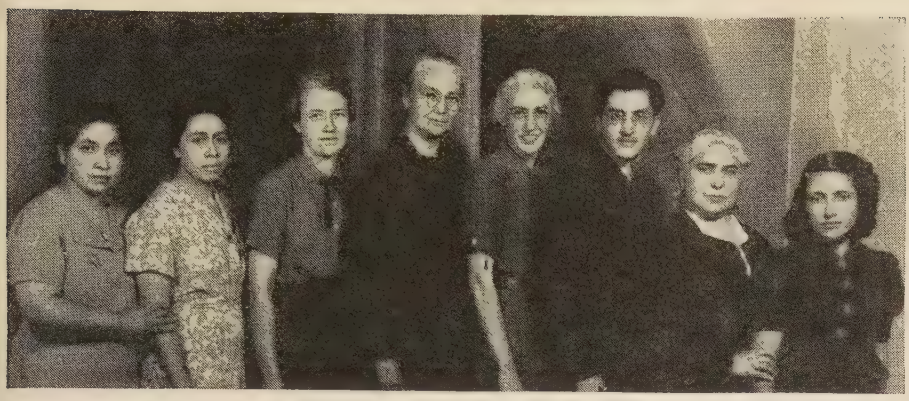
The Tennessee Christian Missionary Society has completed an educational project in Nashville which has significance for the entire brotherhood. A low-rent residence hall for graduate ministerial students in the School of Religion of Vanderbilt has been constructed and is now in use. The third floor has nine rooms which will care for 17 single men. The second floor has four efficiency apartments for married couples and two guest rooms with private baths. The first floor has a large reception room, an office and study, and an apartment for the State Secretary-Director, who is in charge of the project. A large recreation and banquet hall with a spacious kitchen is in the basement. All rooms except the office and apartment of the state secretary have been beautifully furnished by the churches over the state.

The building serves to meet a three-fold need: 1. A residence hall to aid in the training of Disciples of Christ ministers. 2. A center where Disciple students in Vanderbilt, Peabody, and Scarritt Colleges will have a meeting place. 3. A State Office for our Tennessee Churches and a center for Brotherhood activities.

The Tennessee Christian Missionary Society owns and operates the Residence Hall, which is yet unnamed, and the project is under the supervision of the State Board.



San Luis Potosi Workers



Pictured here are the workers at the Social Center, San Luis Potosi, Mexico. Reading from left to right: 1. Mrs. Maria Diaz Ramirez, librarian and director of the night school for adults, as well as teacher of the most advanced group. 2. Mrs. Socorro C. Castillo, teacher of the beginners group in the night school. She also helps with the free game and story periods for the children. 3. May Wilson, missionary. 4. Elma C. Irelan, missionary. 5. Ruth Leslie, missionary. 6. Daniel Lopez de Lara, director of the Association of Mexican Youth. Also secretary of religious education for the field. 7. Miss Maria Villalpando, treasurer, and teacher of piano. She keeps the library on the nights that Mrs. Ramirez is busy in the night school. 8. Mrs. Carolina Alvarez, teacher of the Intermediate group in the night school

World Call News Room

(*Continued from page* 34.)

tion of The National Christian Convention of Disciples of Christ. Our congratulations to the happy parents, who live in Nashville, Tennessee.

At the January meeting of the Society's Board of Trustees, it was learned that announcement had been made on January 4 of the engagement of Ruth Hamilton, daughter of Mr. and Mrs. C. H. Hamilton of Oberlin, Ohio, to Donald H. Edwards, son of Mr. and Mrs. W. H. Edwards, missionaries to Africa. Mrs. Hamilton is a member of the Board of Trustees, and has had articles appearing in WORLD CALL.

Dr. G. L. Hagman, missionary doctor to China until forced to take a sick leave, has been making so much progress in his health recovery that he is taking up hospital work at Sea View, New Jersey. Barbara Hagman, a student at Midway, Kentucky, spent the holidays with her parents in the East.

The twenty-fifth anniversary of the Livengoods in India was an occasion very interesting to many of their friends. A group of Indians, English and Americans were present for an afternoon reception and in the evening a large group of Indians who speak only Hindi were present to honor the occasion. Many nice silver gifts were received and the guests were especially interested in the pictures which had been arranged on posters in groups. Among them were the baby pictures of the two, the bridal pictures, and later pictures of them. Mrs. Livengood still has her wedding dress of pineapple silk.

Women and World Highways

(*Continued from page* 35.)

To maintain and strengthen the Christian fellowship;

To show friendship and understanding to the men and women in service for the defense of our country;

To maintain the integrity of the home;

To continue to its fullest degree the ongoing ministry of the church, even to the uttermost parts of the earth;

To consecrate ourselves to the task of building a democracy at home which recognizes individual worth and strives for justice to all the people;

Finally, to dedicate ourselves to the task of demanding of "our country that it assume its full responsibility in the days to come in helping to build a world order based on love and justice without which there can be no durable peace."

Books Received

FROM MILLIONS TO HAPPINESS, by Albert Ludlow Kramer. The Leighton Press. 21 West 46th Street. New York City. (Price not given.)

POEMS FOR LIFE. Compiled by Thomas Curtis Clark. Willett, Clark & Co., Chicago. $2.50.

RELIGION AND THE WORLD OF TOMORROW, by Walter W. VanKirk. Willett, Clark & Co. Chicago. $1.50.

WE PRISONERS OF WAR. Sixteen Soldiers Speak From a Prison Camp. Association Press. New York City. $1.00.

THE BEARING OF ARCHAEOLOGY ON THE OLD TESTAMENT. Prof. George L. Robinson. American Tract Society. New York City. $1.75.

IN THIS GENERATION, by Ruth Wilder Braisted. Friendship Press. New York. Cloth, $1.25; paper, 75 cents.

PRAYER, by George A. Buttrick. Abingdon-Cokesbury Press. Nashville. $2.75.

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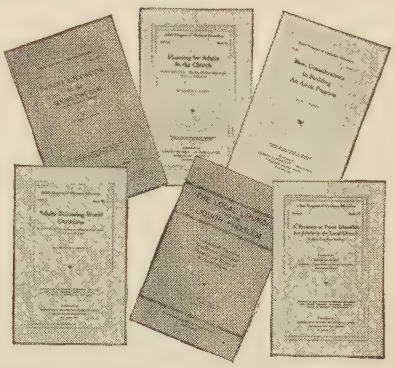

An effective program of Adult Christian Education is possible if your adults have the proper guidance. The following guides have been made available to adult groups who wish to advance:

BASIC CONSIDERATIONS IN BUILDING AN ADULT PROGRAM, by Wilbur C. Parry. A brief, simplified statement of objectives and principles of adult Christian education. A copy, 15 cents.

PLANNING FOR ADULTS IN THE CHURCH, by Wilbur C. Parry. A procedure guide for building a well-rounded adult program for the church. A copy, 15 cents.

ADULTS BECOMING WORLD CHRISTIANS, by Genevieve Brown. A procedure guide for building a program of missionary education for all adults in the church. A copy, 10 cents.

A PROGRAM OF PEACE EDUCATION FOR ADULTS IN THE LOCAL CHURCH, by James A. Crain. A procedure guide for building an effective program of peace education for all adults in the church. A copy, 15 cents.

A PROGRAM OF PARENT EDUCATION IN THE LOCAL CHURCH, by Richard E. Lentz. A procedure guide for building a program of parent education in the church. A copy, 15 cents.

Returnable copies of the above guides will be sent upon request.

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UNDER SAME MANAGEMENT

Wild Animals—Alack! Alas!

By MRS. C. P. HEDGES*

MID AUGUST! Vacation over: Monieka vocal with happy exchange of greetings as students arrive singly or in groups. The dormitory blankets and mosquito nets swing into place. Market is bought. Student houses filling. A bit of wondering why the big Boangi delegation has not arrived; but the steel boat went down river, then up theirs to bring them. They must be all right.

Sunday morning the schoolboy choir marched into place, brightening up those corner benches two months unused. . . . Venerable, grayest-haired Luc Etue, ambulant pastor, in the pulpit. During World War I he was school-teacher-capita, and his fluent reading commands students' attention: "Paul exhorted them to continue in the faith; that we will enter the Kingdom of Heaven through many tribulations." Then he preached:

"Shall tribulation or persecutions check our Christian living? Shall tribulations quell our teaching, or silence the gospel's gladness? Every profession knows hardships. Why not ours?

"From times immemorial we riverines have gone out in our canoes fishing. That which forever destroys us is the crocodile. Does that stop other folks' fish hunger? Habitually the hippopotamus raises his head, splits asunder our canoes and spills our men in the water. When occasionally one is drowned, does that stop this generation from pursuing their fishing? A hunter deep in the jungle in a quest for meat is slain by the leopard he sought. Does such imminent danger prevent other hunters from approaching that spot, or going farther on to get animals to feed their families? Despite hardships let us, too, persevere in living and in carrying our Gospel."

Then he recounted discouragements and hardships, but, oh, so many joys of his recent three weeks of oversight among the Boangi church folk.

*Missionary in Bolenge, and editor of the *Congo News Letter*.

Temporary huts in a fishing village near Bolenge. These villages are built to house the men and women who leave their own village during the low water to fish

Communion was served, the benediction pronounced, and a student teacher arose in the back of the house: "A moment, please. I have just come from the plantation-market sunrise-meeting where I heard that 'hippos' had nearly sunk the Boangi students' steel boat, then attacked a canoe load of them, tossing their canoe high, spilling all into the water, but only Imotswa Elia was drowned. They are all tarrying until the body is found."

The congregation stood awe struck! Elia (Elijah) supported himself here all last year. Our hearts were heavy, and got heavier when we heard that though the Christian father accepted the loss with Christian fortitude, they have to watch the mother who feels she should feed her body to the same river that took her son!

The Boangi territory has had many perils of waters in the thirty years it has been seeking Christianity. But still, oh, Boangi, persevere in your faith! Though again we have had to send back those of your children who would come even though we sent them word we had not places for new students, be strong in faith. Some day we shall have a place for your children. Let not tribulations weaken you!

Christ in Gondland

It is night time in our jungle home; all is quiet except the pounding of a drum at some native dance far away in some village; occasionally the howl of some small animal of the jungle breaks in upon our quiet evening. Our big gas lantern throws its beams far out into the darkness and reminds us of the "Light of the World."

We are back in our old station where we spent seven of the best years of our lives. It is great to work with this group of devoted Christians. We will soon be out on tour in the villages, and even though there is a crop failure this year, we hope for much good work among these forgotten children of God. One Sunday we had a lovely service here by the lake when four Gonds from a very influential family were baptized. The youngest of the four is surely a son of great promise. When he bowed his head to have removed the lock of hair which marks him as a Hindu, he yelled, "Yisu Masih ke jai!" (Glory be to Jesus!) He is such a radiant Christian. We are teaching him to become a leader of his caste people.

Another man promised to come on Wednesday and bring about twenty of his people. We are praying that he will have courage to do so. It surely takes courage.

And so the kingdom comes in Gondland, *not easy*, but it comes with much prayer and hard work.

—THE REYNOLDS'

Kotmi, Pendra Road, India.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1941, to November 30, 1941, Compared With July 1, 1940, to November 30, 1940

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1940-41	1941-42	1940-41	1941-42
Churches	$ 76,193.68	$ 89,842.52	$14,622.79	$11,335.35
Bible Schools	18,659.97	18,087.47	1,097.56	1,711.93
Christian Endeavor Societies	477.68	589.60	223.18	265.37
Women's Missionary Societies	38,148.12	36,622.29	2,730.51	1,160.56
Councils	29,581.43	35,246.45	1,603.74	850.17
Young Matrons' Missionary Societies	1,464.72	1,521.55	54.46	8.88
Guilds	3,931.45	4,172.15	554.44	59.65
Circles	1,028.36	1,019.58	49.64	38.28
Triangles	352.16	291.19	14.00	15.25
Children's Missionary Organizations	404.71	502.09	32.49	20.56
Unified Youth Groups	206.54	312.02	55.21	409.07
Unified Children's Groups	14.30	27.83	4.64	8.42
Individuals	3,540.19	4,138.65	7,255.93	5,249.98
Missionary Organizations totals	$ 75,131.79	$ 79,715.15	$ 5,099.13	$ 2,570.84
Grand totals	$174,003.31	$192,373.39	$28,298.59	$21,133.47

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$18,370.08.

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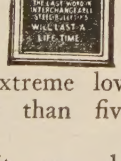

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Book Chat

(*Continued from page* 23.)

While it is critical in its point of view the language is non-technical and easily read by the average man. It is worth circulating among those who are troubled about such Scriptures as the Book of Daniel or The Revelation.

Books Mentioned on page 25

FROM CARABAO TO CLIPPER, by E. K. and I. W. Higdon. New York. The Friendship Press. 120 pp. Price $1.00.

INSIDE LATIN AMERICA, by John Gunther. New York. Harper & Brothers. 498 pp. Price $3.50.

ADVENTISM, by William Peter King. New York-Nashville. Abingdon-Cokesbury Press. 134 pp. Price $1.00.

NEW GATEWAYS TO CREATIVE LIVING, by Hornell Hart. Nashville-New York. The Cokesbury Press. 197 pp. Price $1.75.

MAN'S QUEST FOR SALVATION, by Charles S. Braden. Chicago. Willett, Clark & Co. 274 pp. Price $2.50.

FAITH IN THE MYSTERIES, by Earl G. Hamlett. Nashville. The Cokesbury Press. 150 pp. Price $1.00.

OUT OF DOORS WITH GOD, by Alfred J. Sadler. New York-Nashville. Abingdon-Cokesbury. 171 pp. Price $1.00.

GLIMPSES OF GRACE, by Gladys C. Murrell. New York-Nashville. Abingdon-Cokesbury. 107 pp. Price $1.00.

These are excellent examples of the good service being done for the religious book readers by the new Methodist combined publishing house. They are excellently written, compactly printed, and sell for a popular price. *Faith in the* Mysteries is a compliation of 34 short sermons and illustrate the possibilities of brief treatment of texts. *Out of Doors With God* is a daily devotional book with Scripture, essay, poem, and prayer for a period of 12 weeks, and all the ideas stress the work of God in nature. *Glimpses of Grace* is by a minister's wife and are short expository sermons on women of the Bible. These are well done and this would make a useful book as a text for girls' classes in the church school.

C. E. L.

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"Latin America" by Inman

The American Corporation, 2 West 45th St., New York City, has issued in booklet form a 64-page reprint of Dr. Samuel Guy Inman's article on *Latin America.* The price is $1.00. The booklet is well printed, beautifully illustrated and contains many valuable tables and charts. Dr. Inman has done an excellent work here, and it may be expected that the volume will have a wide sale.

Out-of-Print Books

Dr. Stephen J. Corey, president of The College of the Bible, writes that The College of the Bible, Lexington, Kentucky, is anxious to secure two copies of two books now out of print. These are *The Life of G. L. Wharton of India,* and Ray Eldred's *The Master Builder of the Congo.* Any reader who has either volume may write Dr. Corey.

Mrs. Mae Yoho Ward, the United Society's Latin American secretary, is on crutches with a severely sprained ankle.

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WORLD CALL

The Last Page

Treasures of the Earth

The universe pays every man in his own coin; if you smile, it smiles upon you in return; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, it will pour into your lap the treasures of the earth.—*Clipped.*

Blessed Is the Nation Whose God Is the Lord

The following lines come from an unknown minister of England, setting forth the conditions of England at this time:

We have been a pleasure-loving people,
dishonoring God's day, picnicking
and bathing—
Now the seashores are barred; no picnics,
no bathing.
We have preferred motor travel to church-
going—
Now there is a shortage of motor fuel.
We have ignored the ringing of the
church bells calling us to worship—
Now the bells cannot ring except to warn
of invasion.
We have left the churches half empty
when they should have been filled
with worshipers—
Now they are in ruins.
We would not listen to the way of peace—
Now we are forced to listen to the way
of war.
The money we would not give to the
Lord's work—
Now is taken from us in taxes and higher
prices.
The food for which we forgot to say
thanks—
Now is unobtainable.
The service we refused to give to God—
Now is conscripted for the country.
Lives we refused to live under God's con-
trol—
Now are under the nation's control.
Nights we would not spend in "Watching
unto prayer"—
Now are spent in anxious air raid precau-
tions.
The evils of modernism we would not
fight—
Now—see what Germany, the seat of this
teaching, has produced!

—In *The Commission,* Baptist World Journal.

Little Lonesome Lemur

The lemur is a nocturnal animal in Africa, large-rabbit size and tailless. It is grayish with tufts of black hair which helps it hide from the meat-hungry people. It lives in a hollow tree trunk, plays among the fronds and branches, and lives on the fruits and nuts of the jungle. It has a very plaintive, sad cry that makes white children, abed, want to pull the sheet over their heads; and if one is alone, increases his loneliness. The cry "Ao" (like the beginning of "ouch") comes rapidly at first but decreases in frequency until one waits to see if each succeeding cry is going to be the last. Even if hunters try to locate him by his cry, he senses their nearness and remains silent; but when they give up the search, he takes up his wait again.

It may be because the natives felt a bit awed, that they made up a song game for the cry time. They name a taboo for the men and one for the women. There's a certain frog that men taboo, and a long slender fish women can't eat. So when out of the distant dark comes the lemur's wail, someone sings the taboo, one line with each cry.

Women eat the taboo fish (Bamato bala nkamba)
Men eat their taboo frog (Baend'al'asoo)
Women eat the taboo fish,
Men eat the taboo frog.

Spiritedly, they hurry at first to keep up, then slowly and more slowly they wait a next "Ao!" If, with the slow last cry they have sung regarding the women, they wait in anticipatory silence for another cry. If it comes, they roast the men by singing their taboo, and wait tensely—never a whisper! If no other call comes, the crowd bends double laughing at the men. Oh, it is a disgraceful thing to break a taboo, so they ridicule the group on which the joke falls. Sometimes they vary the song, the leader singing:

"Men are thieves" and the crowd chorusing "Oh-o,"
"Women are thieves—Oh-o!" until the lemur decides which is guilty.

The Congolese have many hard things to bear in life, but they have the fine ability to sing away their blues. With Christ to free them of taboos and superstitions, the Congo church shall long continue poor, but happy.

—Congo News Letter.

My Friends

Death is my companion!
Death!—and pain!
They have come to live with me
And will never leave again.

At first in rebellious horror
I commanded God to make amends;
But now I love and trust them
And know they are my friends.

For pain, love's cruel alchemist,
Refines my motives as by fire;
While in company with death
I measure life entire.

Pain makes me discontent with trifles,
Death keeps eternity in view.
They help me thresh the straw of life,
Discard the chaff and keep the true.

Love and life are now my goal,
Not greed of power and gain;
For gold has no price to offer death,
Nor power a bribe for pain.

Love must be my law,
No single need to ban,
For when I walk with these my friends
I walk with every man.

For all must suffer death,
And all some pain must bear;
And I who live with death and pain
Will know and love and share.

I can never petty be,—
Blind—unbrotherly—or vain,
For death is my companion!
Death!—and pain!

—Roy Fields.

West Plains, Mo.

"Children," said a teacher, "be diligent and steadfast, and you'll succeed. Take the case of George Washington. Do you remember my telling you of the great difficulty George Washington had to contend with?"

"Yes, ma'am," said a little boy. "He couldn't tell a lie."—*East Grinstead Observer.*

In the old prisons of the inquisition no form of torture seemed more horrible than those cells deliberately made too low for a man to stand at his full height. His life was not necessarily endangered, nevertheless it was made hideous; for all his man's instinct to lift himself, to breathe freely and to hold his head high was smothered. So also, to our human spirits as to our human bodies, there is something intolerable in conditions which do not give us height enough to stand. When people have forgotten God, they have made existence like a cell with iron ceilings that shuts down above their heads; it is too low for their souls to stand up straight.—Walter Russell Bowie.

Teacher: "Bill, where is the Suwanee river?"

Pupil (after much hesitation): "Far, far away."—*Exchange.*

Jones, having an appointment with Hopkins, who very seldom arrived on time, was agreeably surprised to find Hopkins waiting for him.

Said Jones: "Why, I see you are here first at last. You were always behind before; but I am happy to find you have become early of late."—*Hartford Courant.*

With things picking up as they are, perhaps the girls will soon be able to get their finger nails out of the red.—*Watchman-Examiner.*

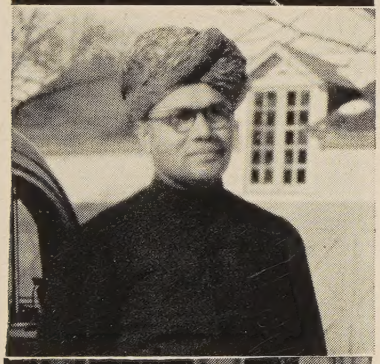
John: "I say, can you let me have five—"

James: "No—"

John: "—minutes of your time?"

James: "—trouble at all, old man."—*Colgate Barter.*

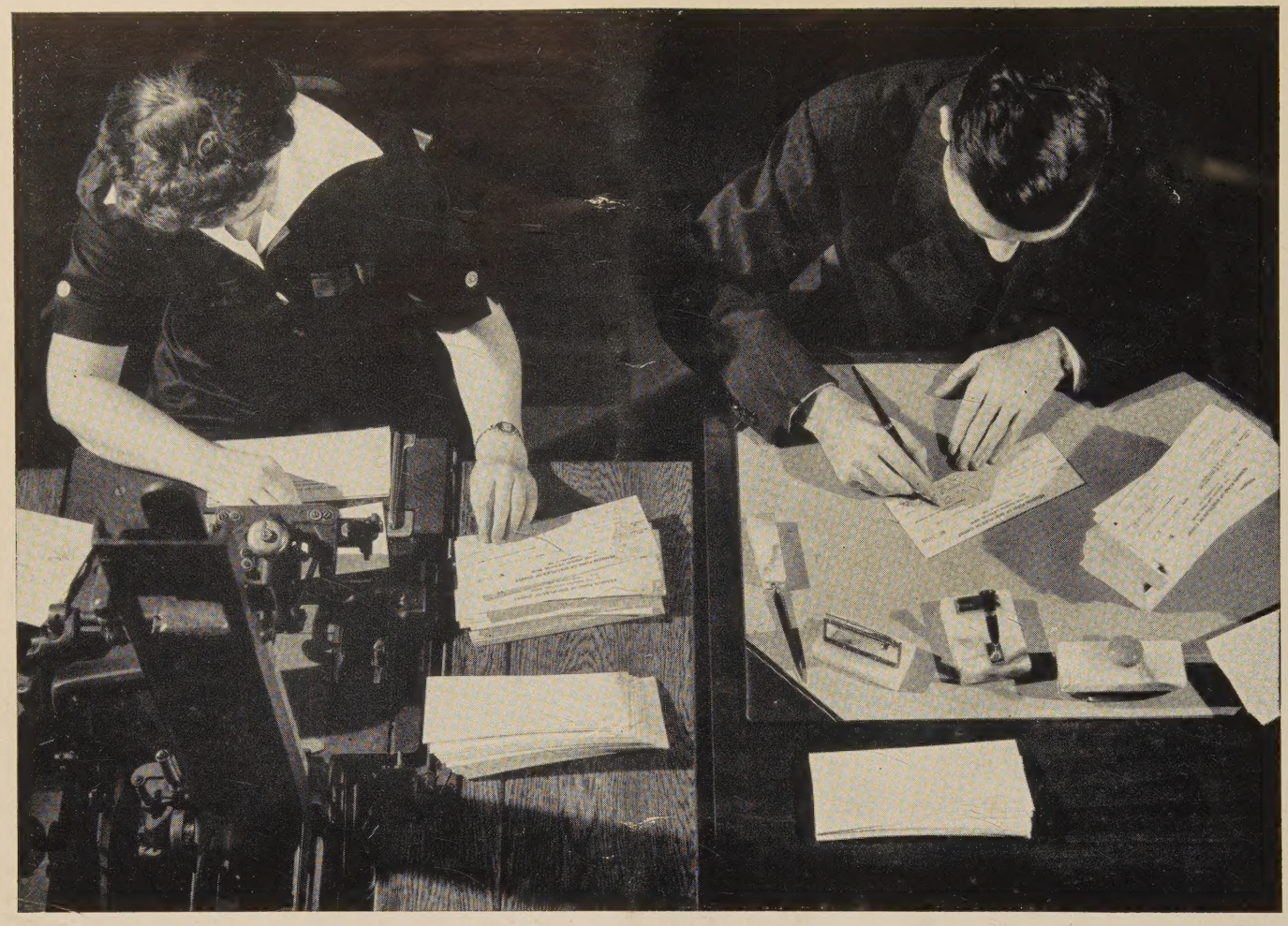
Significant Events of 1941



THE year 1941 was one of the most eventful in the history of The United Christian Missionary Society. With the cooperation of members of the cabinet, President Robert M. Hopkins prepared a statement of the twelve most significant events of the year as they bore upon the work of the Society. This statement of Significant Events, which was presented to the Board of Trustees of the Society in its meetings of January 6 and 7, is as follows:

1. *Evacuation of the women missionaries and children from China.*
2. *Sinking of the ZAMZAM, the rescue of the Edwards and the internment in Germany of the Hendersons.*
3. *Passing of Miss Minnie Vautrin, pioneer in higher education for women in China.*
4. *Emergency Million.*
5. *Dedication of the Boys' Dormitory at Southern Christian Institute.*
6. *Location of the College of Missions Foundation at Yale.*
7. *Formation of the United Church of Christ in Japan.*
8. *Launching of the United Christian Advance.*
9. *Visits among the churches of Miss Maria Dayoan from the Philippine Islands; Dr. P. D. Sukhnandan from India; Mr. V. I. Gonzales from Puerto Rico; Mrs. Charles K. Green from England.*
10. *Breaking all connections with our missionaries in Japanese-dominated areas.*
11. *Projection of a program of religious work among men engaged in national defense and for the support of conscientious objectors.*
12. *The year has witnessed a marked evangelistic trend throughout the brotherhood; church membership in Belgian Congo passes 50,000, the "Growing Church in India" steadily increases, encouraging reports have come from the Philippines and Latin America, new members in China surpass all records, while the program materials, "Eight Weeks with God," have been the most widely used of any similar program.*

Reading from upper left: Miss Maria Dayoan of the Philippines; Mr. and Mrs. W. H. Edwards, now safe in the United States; Dr. P. D. Sukhnandan of India; Edwin Marx, Dr. Alexander Paul and two Chinese leaders carrying on in China; Miss Minnie Vautrin (second from left) with China missionary group at St. Louis convention; Dr. and Mrs. A. G. Henderson, now interned in Germany; group of missionaries evacuated from China; Mrs. Charles K. Green of Leicester, England



THESE CHECKS MUST GO ON!

This photograph shows the Assistant Treasurer of the Pension Fund, G. F. Prewitt, signing the 825 checks, and the Addressograph operator, Ruth Nevill, addressing the envelopes which carry these checks to the ends of the world. They go into 38 of the 48 states, into Canada, Africa, Brazil, British West Indies, China, Hawaii, India, England, Scotland, Philippine Islands and South America.

These 825 checks all go to aged, worthy, needy ministers, missionaries or their widows. *War must not stop them. They are more needed than ever before.*

The Big Four for 1942:

1. *Your individual gift will help to keep these checks going.*
2. *Completion of Partial Funding goals by churches.*
3. *Annuity Gifts—They pay the donor a fixed income. They undergird the support of aged ministers.*
4. *A Christian Will in favor of the Pension Fund. Make a will in 1942. Remember the aged minister.*

God's work must go on. God's aged servants must be cared for. Neither war, nor high taxes, nor the increased cost of living will cause us to lessen our support of them.

Send check for this cause to—

PENSION FUND of DISCIPLES of CHRIST, P.O. Box 1635, Indianapolis, Ind.